

THE ECLECTIC REVIEW,

For DECEMBER, 1809.

I. *An Historical Review of the Commercial, Political, and Moral State of Hindostan, from the earliest Period to the present Time: the Rise and Progress of Christianity in the East, its present Condition, and the Means and Probability of its future Advancement. With an Introduction and Map, illustrating the relative Situation of the British Empire in the East.* By Robert Chatfield, L. L. B. vicar of Chatteris in Cambridgeshire. 4to. pp. 493. price 1l. 16s. Richardson, 1808.

If we compare the number of publications on the subject of India, with the knowledge disseminated in the nation, we shall perceive the first to be so great and the last so small, that a similar disproportion will not be found to exist, we think, in any other case that can be mentioned. In regard to no other department of the British interests is there, among well informed men, so general a deficiency of knowledge, such confessed inability to form a judgement, such a lamented want of acquaintance with sources of satisfactory information, such absurdity in the opinions frequently started in conversation, such barrenness of intelligence and of inquiry in parliamentary debates.

The consequence is by no means trivial. The public cease to take that deep interest in the government of India, they cease to exercise that vigilant inspection, which, in such a system of government as ours, is the grand and almost the sole security for right administration, in every department of public affairs. The men who have been the most industrious, with whatever views or qualifications, in bringing questions relating to India under parliamentary notice, have generally complained bitterly of the difficulty of engaging a tolerable share of the attention of members. Every thing in the way of statement, on the part of the administrators, every thing in the way of criticism, on the part of their opponents, is too frequently addressed to empty benches, or is heard without the power of discrimination. It is heard, therefore, with a disposition, begot by sloth upon

ignorance, to acquiesce in whatever is done. When to this is added a similar blindness and acquiescence on the part of the people at large, there is then granted, to the administrators of India affairs, a certain range, a certain sphere, within which they work under the protection of darkness, within which their power is therefore arbitrary, and mal-administration, from any or from all of its possible causes, from corruption, from caprice, from indolence, from ignorance, from stupidity, from domineering passions, may be exercised without fear either of detection or punishment.

What is the cause of this ignorance, when contributions so numerous have been made, and are still making, to the Indian shelves of our national library? Where consequences so deeply injurious are in question, it is difficult, in approaching the subject, not to enlarge on the removal of the causes. On the present occasion, however, it must suffice to bring to view a few of the more obvious circumstances. To push the inquiry farther, would be inconsistent with the attention we owe to those other topics which Mr. Chatfield's work more directly presses upon our regard.

The nature of the subject is no doubt answerable for part, and that by no means an inconsiderable one, of the unhappy result. It is so extensive, it involves so many parts, that, had we the information in its most commodious form, though skilful abstracts might go far towards communicating a correct outline, not many minds would relish the trouble of taking in the whole in its detail. But the mode in which the knowledge collected respecting India has been offered to the attention of the British public, has been such as to add to the discouragements arising from the subject, and that in such a proportion, that the difficulties, as regards the public, or the public's interest, are insurmountable. It has been presented to us in broken, detached fragments, as the collectors happened to pick it up, or to be prompted with the desire of communicating it to others. It has very often happened that the contributor, even when we had the good fortune to receive from him something of value, very imperfectly knew what he himself had got. If he applied it to any purpose at all, it was, therefore, most necessarily a wrong one. Whatever too has been published in this manner, has commonly been written, as if it were addressed solely to those who knew as much in general about the subject as the author himself. For want of the previous information, it was therefore to the great benefit of readers, in the state of a sealed letter. From the degree of education which the persons we generally send to India have received, it was not to be expected that a

proportion, even of those who should be directed to such laudable pursuits as that of collecting notices for perfecting the stock of knowledge respecting India among their countrymen at home, would be enlightened enough to discriminate with any tolerable accuracy the circumstances truly evidential of national character and civilization; those important particulars, on which so much of all that is interesting to the philosopher and statesman depends. It was to be expected that they would just copy, one after another, the prejudices of any man of name who had happened to become in vogue; that every thing which struck them as important, would be such things merely as appeared to bear testimony to the received opinions, while things of a different description, however expressive to an eye not thus pre-occupied or more discerning, would scarcely attract attention. It was not however to be expected, we think, that those, to whom we owe our notices respecting India, should to an extent so nearly total fall under this description,—that real illumination should have been among them a phenomenon so very rare. Their credulity, in general, is excessive. They proceed upon maxims, in judging of the character of the Hindoos, which have been renounced and exploded in estimating the character of all other nations, instead of giving us facts, or documents, they too frequently give us only vague and unsupported opinions. The valuable notices they afford, are surrounded and overlaid with such masses of what is altogether useless, that the separation of the pure gold from the dross, is in the first place a work of much labour, and in the next place of greater nicety than most workmen are well qualified to perform. Our common smelters give us, for pure metal, what contains at least full as much dross as gold. It has happened, accordingly, that the information we have received concerning India, and which if properly brought together, would nearly, if not entirely, yield the public just satisfaction with regard to every thing important to be known, is scattered and distributed in such a multitude of books, as would themselves form a library. It is no wonder, therefore, that members of parliament, and other persons like them, should complain of wanting information. To possess it, they must toil through many more books, than it will suit the minds of most of them to read in the whole course of their lives.

The author before us has travelled over a great proportion of that extent of ground, which Indian subjects occupy. His industry stands in a very respectable light. He has looked into a great variety of the books, in which the information brought to Europe is to be found. He does not,

however, appear to us to have been provided with all the requisites for extracting the genuine treasure in its most pure and brilliant form. His mind more naturally contents itself with collecting and displaying the opinions which others have already advanced, than boldly penetrates with its own primitive lights into darkness and difficulty to discover principles and construct theories for itself.

He has taken a very wide circuit for the object he had in view. That object was not a general delineation of Hindostan, or an analysis of its moral and political state. It was evidently an attempt to solve the question, lately, and lately brought before the public, and very keenly agitated, whether Christianity should or should not be taught to the Hindoos. But, whatever may have been the cause, he has not chosen to give us in very clear terms the result of his inquiries, if indeed they terminated, which is not the case with every man's inquiries, in any result at all. We cannot tell our readers positively on which side of the question Mr. Chatfield has declared himself. We could tell them perhaps, to which he discovers a leaning; but whether from diffidence in his own judgement, or the want of power to come to a decision, or some motive that prevented him from speaking out, he has in a great measure left his reader, ostensibly at least, to form an opinion for himself.

The track which he has pursued may be thus shortly traced. After an introduction, in which the dangers that threaten India from an invasion of French and Russians under the auspices of Napoleon are painted in dazzling colours, and some advices, very well meant, but rather too vague, are offered to those concerned in the government of India, on this menacing aspect of affairs, he divides his inquiry into two parts. The first is of a mixed nature; it is historical, commercial, moral, political. The second is almost entirely religious. In the first, we are presented with a historical tail of the early commerce of the East with Egypt, Ethiopia, Arabia, Persia, Phœnicia, and Greece; the modifications it underwent by the views of Alexander and his successors, by the conquests of the Romans, and of Mahomet, by the circumstances of Constantinople, of Palmyra, and of the Italian states, till the great change which took place in the commerce and navigation of Europe, by the discovery of the mariner's compass. The progress of the European trade, their new career is then described. This is followed by the history of the Portuguese discoveries, and afterwards that of the settlements and conquests of the Dutch, the English, the French, and other nations in India. After

short chapter on Bengal, the author next describes what appear to him the causes of the decline of the Mogul empire. He then gives us an account of the wars between England and France in the Deccan. A delineation of the state of Bengal at that period is next presented, and serves as an introduction to the history which he subjoins of the victories of the English. This first part is then concluded with a review of the state of India, and with an account of the advantages which in the opinion of the author result to the natives from the British government.

After instruction thus multifarious, we come to inquiries of a different description. The second part opens with an account of the religions of all the principal nations of the East, the religion of the Hindoos, that of the Chinese, that of the ancient Persians, and lastly the Koran. This particular branch of the inquiry is then terminated by the illustration of two theorems; — the first, “That the nature of the Eastern creeds is unfavourable to all religious improvement;” — the second, “That the despotism of the Eastern governments is the great cause of the degradation of the people.” — Christianity, after this, becomes the principal object of consideration. ‘Its introduction, rise, and progress’, (to use the author’s words) in the East, during the first century, are delineated, and its progress is traced to the era of the birth of Mahomet. The extension of his faith from its first promulgation, till the final establishment of the Mogul empire, with its fatal effects on the reign of Christianity in the East, are next portrayed. The policy pursued by the Mogul princes in Hindostan; the attempts for converting the natives made by the Dutch and the Portuguese, and the missionary establishments of the catholics, are then meet with due notice: and after all this previous and widely gathered information, the author at last enters upon the question, to the solution of which the book was originally devoted.

It is of prime importance, in discussing this question, to state it in its true and precise terms. It is not whether Christianity should be taught to the Indians, but whether Christianity should not be *hindered from being taught* to them. That is, in plain English, Whether or not *ought Christianity* to be persecuted in India? That such is the real import of the question we cannot think any man will scruple to admit, as soon as the coincidence is suggested to his mind. It is one species of persecution, no doubt, to be called upon actually to renounce and disavow any set of opinions; and it is a different species, to be commanded under penalties not to propagate these opinions. This latter however is still

persecution, though a kind somewhat less atrocious than the former. Suppose, how absurd soever the supposition,—suppose a decree to pass the British legislature, that no presbyterian doctrines shall any longer be taught in this kingdom, as not being favourable to royalty, and that penalties shall be inflicted on all those by whom the statute shall be broken, would not the presbyterians call this persecution? and would not every unprejudiced man allow that they called it right? In fact, the persecution which the emperors of Rome exercised against Christianity was neither more nor less than what we find recommended to the British government in India; it was barely commanding the Christians not to preach in the name of Jesus, and punishing them when they did so. But it was a point of conscience with those Christians not to preach. If any Christians in India are actuated by a similar principle, it is a similar persecution to forbid, and to punish them.

It will, we doubt not, be said, for many of the advocates for the persecution system, are inconsiderate enough to say any thing,—we are not for persecuting the missionaries, we only propose to forbid them. But what if the missionaries, judging that God bids them do what you forbid, should not obey? Do you propose to punish, or to let them go on? or do you know any alternative?—"O yes; we will send them out of the country." That is to say, you wish for a law to banish them. And is banishing, then, in your opinion, no punishment?—It will very possibly be said, that banishing Englishmen from India is no great punishment. That evidently depends, however, upon the force of desire that may exist in a man's breast to remain in India; and the missionaries evince that their desire to remain in India is very strong. But, any rate, thus much is certain,—that to send Christians out of India, for preaching Christianity, is persecuting Christians to the extent (whatever it may be) of the penal infliction which banishment from India implies. It is to be observed besides, that banishment from India has annexed to it several adjuncts, which are liable to operate in many cases as the most atrocious punishment. It implies the being seized upon, and being imprisoned for such a length of time, greater or smaller as may be necessary to intervene before it may be convenient to send the imprisoned missionary to Europe. It is well known that this would often be a very considerable period. Now imprisonment in any country ranked among the severest punishments. Under the climate of India there is scarcely one more dreadful. No European constitution can endure it for many months; to most it is fatal in a few weeks, or days. After this, the unfortunate victim is to be placed in a ship, which to

man not used to a ship, and placed in it against his will, must be one of the most inconvenient and most odious of prisons; and in this, without any preparation made for him, he must accommodate himself among the common sailors, for a period of about six months. If, making a fair estimate of all this misery, we should figure to ourselves an equivalent portion inflicted on the banks of the Ganges in the shape of direct torture, and conceive any man coming forward in parliament with a bill conferring power to torture Englishmen to this extent, for the persecution of Christianity in India, can we doubt for a moment what would be the feelings in the breasts of the most hardened and profligate amongst us? Why should the calling of the same thing by a different name make such a prodigious difference in our sentiments?

The question thus stated, whether Christianity ought to be, or ought not to be, persecuted, by any detachment of the British Government in any quarter of the empire, one would hardly have expected, among a people and under a government professedly religious, to have seen so flippantly and confidently answered in the affirmative.—For us, who are the impartial, irreconcilable enemies of persecution, wherever operating, against whomsoever, by whatever penalties, whether open or disguised; as we would protect Brahmins teaching their opinions in a Christian country*, if any body cared to listen to them besides the half dozen wretched pamphleteers who have lately been the furious advocates of their superstition, so would we protect Christians propagating their doctrines among Hindoos, even independently of the consideration of those doctrines being true. —“Oh! but you are bigots and fanatics,” cry our antagonists; “and in your blind zeal for things of the other world, you lose sight of all the consequences of your actions in this.”—Let us just remind these temperate disputants, that it is not impossible to be bigots and fanatics for other things besides Christianity. For example, the Emperor Julian, who has been perhaps improperly called an apostate, but who, in his early days, had been certainly instructed in Christianity, was a bigot for the twelve gods of Olympus. The value which ought to be set upon Christianity is not the point here in question. Were Hinduism a better religion than Christianity, as some of those who contend against the preaching of Christianity pretty plain-

* Of course, the protection cannot be extended to those overt actions which a civilized state must necessarily prohibit and punish as civil crimes. There is no helping it, if such persons as the aforesaid pamphleteers should spurn at this proviso as a piece of bigoted intolerance, and insist on legal sanction for the Brahmins and their proselytes to expose children, burn women alive, exhibit the Lingam, sit in dhurpa, &c. &c.

ly give us to understand is their belief, still we should claim entire freedom for those who thought otherwise, to go and present their doctrines, with all the efficacy they could derive from their powers of persuasion. Whether this opinion or the opinion be right or wrong, whether the difference be material or trifling, it can hardly ever happen—in regard to all permanent arrangements it can probably never happen—that the freedom or restraint of enunciating opinions is not a concernment of transcendent importance. — When we are contending, as at present, for freedom of opinion, and our antagonists are contending for persecution, we are willing to leave it to the consideration of our readers on which side the bigotry lies.

But, say the opponents, you do not consider the mischief you are about to produce.—This plea of theirs, concerning the mischief which Christianity will produce, appears to have made a deep impression upon the mind of Mr. Chatfield. Indeed we have reason to believe that it has made a very general impression. It has so moulded all that Mr. Chatfield has advanced upon the main topic of his book, that it demands a peculiar portion of our regard. We trust that what we shall here adduce, taken in conjunction with the proofs applicable to the same point which we have offered on collateral subjects on various antecedent occasions, will afford a satisfactory solution of the question.

The Hindoos, they inform us, will take fright at the preaching of Christianity; they will revolt, and we shall lose Hindostan. We meet them with a direct negative; and assure them of our conviction that the Hindoos will do no such thing.

Oh! but Vellore, they cry; think of that. Did not the Sepoys mutiny? The business of Vellore, we answer, is a strong and convincing proof to all who chuse to understand it, that our position is just, and that yours is erroneous. The mutiny of Vellore was produced, not by preaching Christianity, but by altering head-dresses, which form an essential part of the religion of the Hindoos: not by fear, but by the breasts of this people, of being *persuaded* to become Christians; but by fear of being *compelled*. The wearing of the Anti-Hindoo caps, it is to be carefully remembered, was a matter of compulsion. Now observe the strength of the evidence which this case affords. Christianity has been preached in various places of India: no mutiny or revolt was ever the consequence. *Compulsion* was applied to the head-dresses, at one place, where no missionary it appears has ever been; and mutiny was immediately produced. History is experience itself, to prove that the preaching of Christianity is harmless, and that compulsory measures alone are productive of evil.

Of all people that reason, or write, or talk, the enthusiasts for Hindooism seem the least capable of consistency, and the most prone to advance positions contradictory to themselves. They are exceedingly enraged at the missionaries, for pretending to say that the Hindoos are in such an unhappy state with regard to intellectual and moral improvement, that they greatly need instruction from Christianity. They assure us that the intellectual and moral improvement of the Hindoos is so high, that setting aside the divinity of the Christian religion (which these detesters of *hypocrisy* always except, as a thing of course) it would be of no use to that enlightened and virtuous people. Yet after commanding us to believe these miraculous things respecting the Hindoos,—for they, to be sure, have been there and *must* know, and it is the height of presumption to dispute with them,—they themselves come forward and command us, with the same high authority, to believe, that the Hindoos are among the most stupid races on the face of the earth. What almost any horde of savages would be made to comprehend, namely, the difference between *persuasion* and *compulsion*, the Hindoos, they maintain, are altogether incapable of perceiving. ‘Go and preach to them Christianity,’ say our disputants, ‘they will instantly suppose the destruction of their religion begun.’ If we inquire, in reply, why can they not be instructed, that persuasion only, not compulsion, is intended; we receive a laugh in our face, and are asked if we expect the Hindoos to make these nice distinctions. Observe the contrast in what the missionaries represent to us. The Hindoos, say they, have all the credulity and infirmity of mind, under which a people, who have made but a few steps in civilization, and who have been long the slaves of despotism and superstition, naturally labour, and by an unhappy coincidence they unite most vices of barbarous, to many that prevail among cultivated nations. But still they are rational creatures; and simple propositions, the truth of which is naturally evident, they can be made with sufficient accuracy to comprehend. No danger, then, that they should miss so broad a distinction as that between persuasion and compulsion. Who does not see that this representation is at every rate consistent with itself? and that the preceding representation, on the other hand, bears self-contradiction on the very face of it? Experience, too, confirms the representation of the missionaries; it is in direct opposition to that of the anti-missionaries. Wherever Christianity is *preached*, the only general emotion it excites is that of contempt; but where irreligious opinions are put upon the head by compulsion, there springs up a contrary. Here is proof incontrovertible, not only that the

Hindoos are *capable of making* the distinction between force and persuasion, but that they *actually make* it.

After the business at Vellore, which has come so conveniently for our disputants to hold up as a bugbear, and which has been for that purpose stuck upon the end of so many of the poles, we are presented, as their next grand resource, with a brilliant display of the mighty antipathies which prevail among the Hindoos against Christianity. Now as for these antipathies, we shall not dispute one single word of what they say. But we will tell them, what it is almost incredible they themselves should not have perceived, that these prove nothing whatever with regard to the point in question. If the Hindoos violently abhor all other religions but their own, why should that make it appear to them more likely that force should be used to deprive them of their own? And if they are satisfied that they have nothing to apprehend in the nature of force, their violent predilections must render them but the more secure with regard to any efforts of persuasion. Their confident preference of their own religion, if it has any operation in this case at all, must operate as a tranquillizing power, and render them less subject to alarms. If the disciples of the Brahmins are so unalterable in attachment to their own religion and antipathy to every other, the Brahmins themselves need feel no anxiety, and can have no sort of inducement to excite commotion. To urge such pretences in proof that *danger* will attend the preaching of Christianity, betrays a greater want of the power of judging correctly, than many of our species have the misfortune to be afflicted with. The argument is self-destructive. Our disputants should have brought this topic forward, not under the *intimidating* part of their argument, but only under the *discouraging*.

There is an instance produced by some of the advocates of persecution, by which many, we are told, have been deeply impressed. A Brahmin was found by some Christians on the banks of the Ganges just expiring. Moved by humanity, one of them poured a cordial, which he happened to have about him, down his throat. The Brahmin revived. But what was the consequence? He was regarded with abhorrence by all his tribe, he lost caste, and was reduced (if we do not mistake,) to the extremity of destroying himself. But what connection has this with the consequence ascribed to it? so that provided an incident like this should be liable to happen among any people, it must necessarily follow that they will rise in arms if Christianity is preached to them? How is the one made to appear indissolubly connected with the other? It is very evident there is no such connection between them. These dis-

forants of ours betray, at the same time, the most pitiable ignorance of the Hindoo character and principles. Had a votary of the very same religion with this Brahmin, had a member of any of the inferior castes, performed the same act of humanity, the same degradation and suicide would have been the abominable consequence.

But a third party, an indifferent spectator, may here say to us, and with great propriety, your arguments have as yet been only of the negative kind; you have shewn that there is but little force in the reasons which your opponents allege for their fears. Can you give us any positive reasons why we should unite with you in your confidence? Yes, truly; you shall judge. Some four or five hundred years ago (no matter for the exact date) the Hindoos were conquered by a nation of Mahometans; as they have lately been conquered by one of Christians. Their antipathy to Mahometism was at first as great as it is to Christianity. These Mahometans mixed themselves with the people they had subdued; and not only taught their own religion, but studied to insult (as is the genius of Mahometism) the religion of the Hindoos; they domineered over the professors of it in the style of masters, and carried on against them on various occasions the most fierce and bloody persecutions. What were the consequences? Did the Hindoos revolt from religious motives? Was any religious war kindled in Hindostan? Was there any religious insurrection? No such thing. From whatever cause the Mogul government was at any time disturbed, religion was in no instance the primary or even the secondary motive. Let us not be reasoned with, on a subject of this importance, as if we were children. A very considerable proportion of the whole population of Hindostan, at this moment Mahometans and the mussulman doctors are preaching every day, as they have there preached for 500 years, against the religion of the Hindoos. What should there be in a handful of Christian missionaries, that they should excite those extravagant alarms, which myriads of teachers of Mahometism have failed to produce during many ages?

As to the quantum of immediate good which may arise from the efforts of the missionaries, neither they nor their advocates indulge very sanguine expectations. Among all orders and races of men, the teachers of the Christian religion meet with numerous impediments, and but partial success. Among the heathens, and especially among this particular division of the heathens, beyond all doubt, they have peculiar difficulties to contend with. It is not the less true, however, that their enemies have immeasurably exaggerated the resistance to change in the character and principles of the Hindoos. The princi-

ples of change have already made no inconsiderable progress, and so far is it from being true, that the texture of Hindoo society cannot by any means be altered, the fact is, that no power can now prevent it from altering, and that with increasing rapidity, every day. Mr. Forster, one of the most intelligent of the eye-witnesses to whom we owe our information respecting India, tells us (See his *Travels*, vol. i. p. 54) 'Many of the fences that marked the limits of the respective tribes are now broken down. The Brahmins of the Deccan and Panjab have taken up the sword, and are seen crowding the ranks of an army; the Chittery occasionally betakes himself to traffic, and the Sooder has become the inheritor of principalities. Mararow, the gallant Mahrattah officer and chief of Ghooty, was of the fourth caste of Hindoos. The family of the Paishwa is of the Brahmin caste. In like manner Dr. Buchanan tells us in his instructive account of his *Travels in the Mysore*, (vol. i. pp. 18, 19, and 318) that the distinct employment of the castes is now very little attended to: that the Brahmins perform almost all functions, except those which are reckoned very degrading: and that the Soodras are most commonly the cultivators, and very often the soldiers.

Even in religion, the facts which prove the practicability of change are numerous, and of the highest importance. Whole nations of Hindoos have in reality changed. The Cashmirians have all become Mahometans, the Seiks have renounced Brahminism for the tenets of a pretender to revelation among themselves. It has been remarked by a writer in the *Asiatic Researches* (vol. vi. p. 11) that the Hindoos and Moguls in India, have, by their necessary intercourse, become remarkably assimilated, not only in manner and disposition, &c. but even in religion; and he states a very striking fact in confirmation of his remark, namely, that the Scindiah, who is a superstitious Hindoo, is likewise very observant of Mahometan ceremonies. There are heretic sects besides, in India, whose influence is by no means inconsiderable; as the Jain, for example, who reject the Vedas, and the eighteen Puranas; have sacred books of their own; and say that Brahma, Vishna, and Siva, were no gods, but that Vishna was a rajah, and Siva and Brahma only a rajah's sons. This sect extends over all India, and is extremely numerous in Tulava*.

The enemies to the preaching of Christianity, allow that missionaries may make converts among the impure and degraded castes. This admission is of more importance than they seem to be aware of. These, instead of being

* See, for an account of the Jain, Buchanan's *Travels in the Mysore*, vol. iii. pp. 76 to 80.—*Asiatic Researches*, vol. iii. p. 499.

most pernicious members of the society, are in reality the most valuable. They are the most industrious, and the most docile, because they are exempt from that pride of privilege which engenders idleness and self-conceit. So sensible was Hyder Ali of their value, that, in his excursions into the states in his neighbourhood, it was this degraded part of the population chiefly that he wished to carry away, and transplant into his own dominions. He generally settled them in his territories as farmers, and would not permit them to be regarded as outcasts or vile; he commanded the opprobrious appellation attached to them to be entirely disused, and replaced by the honourable name of cultivators.*

But though our hopes of immediate success in the propagation of the Christian faith are not very elevated, yet our confidence of ultimate success is too firm and well principled to be discouraged by the opposition at first experienced in prosecuting it, or by the trite falsehoods and gratuitous predictions of its adversaries. Nothing but a despotic interference on the part of this Christian country, can prevent the gradual introduction of the faith it professes among the people it rules. Something may be expected from the influence of seminaries of education; something from discreet yet zealous preaching, an engine of limited operation, but of necessarily augmenting and indefinitely expansive power; but most of all from the diffusion of knowledge, especially of religious knowledge, through the medium of the press. Supposing it were really any object with government to promote the moral and religious change of India, it might be worth while to consider whether some use could not be made there of the plan which has been tried with such pleasing results and hopes by the Quakers in North America. They selected certain fit individuals in their society, whom they engaged to go and settle for a given time among the Indians, for the purpose of teaching them to cultivate the ground, and to practise such of the simple arts, as were most conducive to their well-being. These individuals, having engaged the Indians themselves to allot them a portion of ground, began to cultivate it for their means of subsistence, convincing the Indians, by ocular demonstration, of the efficacy of this mode of operation, to procure what the support, and even the enjoyment, of the human frame demanded. They built themselves houses, and fabricated their own tools before the eyes of the Indians. To such of the Indians as were stimulated to follow their example, they gave instructions and lent tools; and by conducting themselves with that discretion, sobriety, and patience which characterize their sect,

* Buchanan's *Travels in the Mysore*, vol. i. p. 19.

their progress in a few years was extraordinary. In such the districts as they had chosen for the scene of their experiment, the Indians had enclosed and cultivated portions of the ground; had reconciled themselves in a great measure to labour, and derived a considerable part of their subsistence from the soil. To pursue this plan, would be to associate with the idea of Christianity the ideas of all those blessings which civilization and the arts bestow upon human kind. Let a few quakers, for example, of the proper description, husbandmen, blacksmiths, carpenters, comprehending the most necessary kind of artificers, have a portion of land allotted them among the Hindoos for their subsistence; where they would form a little village, in which the arts, and the arrangements of European society, would be visible to the eyes of the natives: let them observe the prosperity and happiness which attend these arts and arrangements, compared with the wretchedness which attends, and ever must attend, their own; let these societies be spread as numerous as possible in the more populous parts of the country: let those villages be open to all such natives as may choose to join them, and to labour and live after the manner of the Europeans: let them serve, above all, as places of asylum, to which all those may repair, that lose caste, or are treated with contumely by their countrymen, for having embraced Christianity; and where they may find employment, and all the natural and precious rewards of industry and good conduct. Let all this be done, and, notwithstanding the difficulty presented by the castes, and the difference of character and condition between the savages, Americans and half civilized Hindoos, the happiest effects, we think, might be anticipated.

There is one passage in the work before us which deserves particular notice.

‘In 1793,’ says Mr. Chatfield, ‘when a bill was pending in the House of Commons, for the renewal of the Company’s charter, two clauses, proposed by Mr. Wilberforce, for the establishment of free schools throughout India, and the appointment of missionaries, for the purpose of civilizing and converting the natives, were negatived after a full discussion; and in the House of Lords, the same clauses, under the patronage of the bishop of London, experienced a similar fate. In the debate which arose on this measure, the bishop of St. Asaph pleaded that the religion, laws, or local customs of the people of India, were so interwoven one with the other, that it would be impossible to separate them. He urged, that it was inconsistent with every notion of justice and good policy to interfere with the religious observances of the people, the free exercise of which the government was bound to protect; and that even the obligation, said to be so incumbent upon Christians, to promote their faith throughout the world, had ceased with the supernatural gifts which attended the commission of the apostles.’ p. 345.

There does seem a strange obstinacy in the heads of many people, not to conceive any system of faith existing in a country other than an exclusive one. It is evident that this universality forms the moving principle, the living soul, of the luminous harangue thus attributed to the right reverend orator. Either the Hindoo religion, according to him, must exclude Christianity by compulsory means, or Christianity must by the same means exclude the Hindoo religion. Did it never occur to his lordship, does it never occur to so many others, that the teaching of Christianity may be *permitted* in India, without 'interfering with the religious observances of the people,' without impairing, even in the minutest degree, 'the free exercise of the Hindoo religion which the government is bound to protect?' Is it then a self-evident truth, that religious belief is *never* to be the result of rational conviction, but *always* to derive its existence from the caprice and authority of the magistrate?

In another place our author says, 'Major Scott Waring has been at considerable pains to compare the various opinions on this subject, and the conclusion he draws is, that "*by human means it is impossible*," to induce the natives to abandon the religion of their forefathers; and that the conversion of such a population can alone be effected by the immediate interposition of the Almighty.' (p. 348.) As Major Scott Waring is pretty evidently no believer in any *supra-human means*, in any *immediate interposition of the Almighty*, that will ever again be employed on behalf of Christianity, he therefore declares, without qualification, that the institutions of the Hindoos are absolutely unchangeable. Unchangeable! Disputants who can allow themselves to advance propositions like this, can hardly be considered as the proper objects of argument. Can nothing persuade the illustrious Major to believe that the Hindoos have already greatly changed? that myriads of Hindoos, without any other than human means, have already abandoned the religion of their forefathers? Does Major Scott Waring really not know (we can well believe he does not) that the Egyptians are a case in point; that they once possessed a system of religion and institutions, in all its leading features, exactly similar to that of the Hindoos; and that, without any other than human means, all those institutions, and that religion, have long since disappeared from the face of the earth.

The missionaries have been accused of insulting without necessity the religion of the Brahmins. We should think it somewhat difficult to say *what* language, or to find *any* language, that could truly be called abuse, if abuse means something exceeding truth and justice in the language of censure,

as applied to things so ridiculous and things so detestable as those that chiefly constitute the Brahminical superstition. But it is not an affair of justice, but of prudence. And the fact is, that the laws of prudence on this head have been but very rarely and very slightly transgressed, if they have been transgressed at all, by the missionaries; whose mutual admonitions, and voluntarily instituted regulations on the very subject, have evinced their judicious care and sound policy. But after all, to talk of alarm, of commotion as in any danger of being excited, by abusive language and gestures, while the Hindoos have nothing to fear, and know that they have nothing to fear, beyond language and gesture, is to treat with mockery rather than argument all those among us who know any thing about Hindoo manners. Let the missionaries be as abusive as they please, infinitely more so than we are persuaded they ever were, — in that particular we may rest perfectly assured that they will be outdone by their antagonists. Every impartial witness, who has given us information respecting the manners of the Hindoos, has represented them as one of the most abusive and scurrilous races on the face of the whole earth. Dr. Tennant, for example, (*Indian Recreations*. Vol. I. p. 12) says, “The timidity and gentleness of the Hindoo may generally prevent his fighting, boxing, or shedding of blood, but by no means restrains him from scolding and upbraiding his neighbours. In this respect they are the most litigious and quarrelsome of all men. Have two persons in misunderstanding, let them meet in the street, and they will upbraid each other for an hour together with every epithet of abuse which their imagination can suggest, and their language supply. A few natives engaged in one of these bickerings display a furious gesticulation, a volubility of words, and coarseness of expression, which leave the eloquence of Billingsgate far behind.” For greater satisfaction let us take a similar testimony from Mr. Scott Waring’s *Tour to Shiraz* (p. 62.) “Their terms of abuse or reproach are indelicate to the utmost degree. I will not disgust the reader by noticing any of them, but I may safely own that it is not possible for language to express or the imagination to conceive more indecent or grosser images. The same may be observed of all the inhabitants of India.” It is well known, too, that on no occasions are all these powers of abuse more strenuously exerted among one another by the Hindoos, than on those of religion. They are every where divided into two remarkable classes, the one called the *rig*

hand, the other the left hand ; which hardly ever meet, without abusing one another, and very often proceed to blows, bloodshed, and murder. In a letter from a gentleman in India, addressed to the Rev. Dr. Vincent, and published in the report of the (London) Society for promoting Christian knowledge (1800) he says of the Hindoo religion, "that it causes annually excessive tumult, and much bloodshed and murder. Let any one", he continues, "recollect what annually passes between the immense multitude of the right hand, and left hand castes, as they are called. Such outrages are exhibited every year in Madras itself, in spite of the military drawn out to oppose it". Is it possible, after knowing all these facts, to believe that any indecency of abuse ever committed, or possible to be committed, by the missionaries, can much shock or alarm the Hindoos. Our present author, (at p. 378) has, notwithstanding, quoted with trust and approbation the following passage from Major Scott Waring. "Hitherto the Brahmins lived on the most intimate terms both with the Protestant and Romish missionaries, without betraying any symptom of jealousy or enmity, but these English missionaries, by what I may call a ruffianly and abusive attack on the national religions of Hindostan, naturally excited the enmity of the Brahmins, I am sure of all the Hindoos who read their tracts." Whatever objection this Major may have to abusive language against the Brahmins, he evidently has great delight in it when employed against the missionaries. The concession, however, is important. The Major tells us, by the stroke of his own pen, that the preaching of Christianity was so far from giving the Brahmins any uneasiness, that they *lived on the most intimate terms with the preachers, without betraying any symptom of jealousy or enmity, till a ruffianly attack* was made on their national religions. It is clear, that the controversy between us and the Major will very soon be closed. We say, let there be no *ruffianly attacks*, and we are persuaded there have been none, — and you then admit that in this case Christianity may be preached without exciting any symptom of jealousy or enmity. This is perfectly of a piece with the dishonourable misrepresentations of Mr. Chatfield's favourite Major, to intimate that disrespectful language, and even toward the most sacred and sensible part of the Hindoo religion, viz. the Brahmins, was at all peculiar in India or peculiar to the missionaries. We happened, for example, while writing this article, to open by accident the Cutta Newspaper (the Asiatic Mirror of the 13th of May, 1811) containing the following paragraph ;—"the sanguinary
OL. V.

battles between the Russians and French, the death of the King of Prussia, and the various other great events with which public credulity was some days ago amused, on the alledged authority of the Guzzerat Brahmins, are now universally admitted to have been achieved by fame alone. It is particularly unfortunate for the credit of the Guzzerat Brahmins, and their speculations, in which we were told they were so confident, should have failed in this first essay. We commend that, in future, the authority of the Guzzerat bullocks be superadded to that of the *Brahmins*, an association that must give great additional weight to the testimony. We believe that no arguments can be necessary to convince readers, that *both* authorities are likely to be equally informed respecting the political affairs of the north of Europe; and that, *of the two*, the *quadruped* is by far the more likely, either to circulate unauthorized rumour, or to indulge in any erroneous speculation. And, therefore, a rumour brought forward *on the credit of the Brahmins*, if backed by that of the bullocks, though it should not command implicit belief, must at least be intitled to the most respectful consideration, and will prove a much better apology for the publication of extraordinary papers, than any account *resting on the evidence of the Brahmins alone.*" Is it possible, in *at least*, for human beings to be treated with greater contumely than this? When the sacred class itself is thus introduced in common newspapers, why are we imposed upon by accounts of danger from a little alledged indecorum on the part of one or two missionaries?

There is a passage which Mr. Chatfield quotes (p. 376) from the transactions of the Baptist Missionary Society, with a view to prove the frenzy of the missionaries. We transcribe it, as a very remarkable proof of three things; 1st, of the candour and veracity of the missionaries; 2nd, of the argument in their own coin, which the missionaries, if they were really to be guilty of coarse and violent abuse of the heathen superstitions, would be liable to receive from the Hindoos; the score of those superstitions; and 3rd, of the total absence of any thing like alarm on the part of the Hindoos upon the preaching of Christianity: "Wherever we have been gone," say the missionaries, "we have uniformly found that so long as the people did not understand the import of our message, they appeared to listen; but the moment they understood something of it, *they either became indifferent or to ridicule.*" This in general has been our reception!"

There is another passage of Mr. Chatfield's, which in our view of it deserves the most indignant reprobation.

The account,' says he, 'of the modern conversion of the Hindoos remind us of the conduct of the Spaniards, in the conquest of Mexico, whose greatest glory consisted in the number of souls baptised, in the number of those made Christians.' p. 381.

Let any one recollect the dreadful ideas which are conjured in his mind by the mention of the conquest of Mexico, of the horrid baptisms which attended it, ideas of cruel-murder, and extermination, at which the blood runs,—and then think of the attempt to associate these ideas with the peaceful efforts of the missionaries to propagate Christianity in India! If this apparent attempt to associate two undertakings, or rather to identify them in the reader's mind, was the result of deliberate intention, and not of mere inadvertence, we must consider it as involving a stain of indelible infamy on the character of the reverend author. But putting aside all thought of this insidious comparison, as it reflects the atrocities committed by the Spaniards, we must be allowed to observe, that the charge obviously intended against missionaries—of being more anxious to baptise the body than to convert the soul—is *utterly false*. The principles of Baptist Missionaries, if *they* are intended, render the truth such a charge peculiarly improbable: because *they* attribute efficacy to the rite of baptism in the affair of human salvation, and because *they* deem the baptism of any who are not first made Christians' to be unscriptural and improper. If one thing in the history of Missions can however be deemed true, it is, that these missionaries have been (to say the least) exceeded by none of any age or country in the scrupulousness with which they have investigated the sincerity of professed converts, and the candour with which they have published particulars of several cases in which their utmost influence has eventually proved to have been ineffectual. It only remains for us to deplore that unhappy bias of heart and objugation of intellect, which has occasioned a clergyman of the English Church to incur the suspicion, at least, of opposing the propagation of Christianity, and recommending the persecution of its abettors.

II. *An Essay on the Theory of the various Orders of Logarithmic Transcendents*; with an Enquiry into their Applications to the Integral Calculus and the Summation of Series. By William Spence. 4to. pp. 128. Price 7s. Murray, 1809.

R. Spence is a mathematician, of whom few, perhaps, of our readers have heard. He is, however, a man of no mean attainments, as an analyst: he appears to have read and thought much, and now submits part of the result of his inquiries to the consideration of the public. The principal sub-

ject of this essay comprises the properties and analytical applications of the series $\pm \frac{x}{1^n} - \frac{x^2}{2^n} + \frac{x^3}{3^n} - \&c.$ This series Mr. Spence considers as the developement of a function which is denoted generally by the symbol $L(1+x)$; and the successive forms which it assumes when n is varied in the progression whose common difference is unity, he calls the *various orders of Logarithmic Transcendents.*

In the arrangement Mr. S. adopts, he first treats concisely of the properties of the function $L(1+x)$: after which he considers the function $L(1+x)$; investigating several of its most interesting properties, exemplifying their uses in the computation of some of its values; and annexing a small table of the integer evaluation, $1+x$ varying from 1 to 100. In a similar manner the function $L(1+x)$ is examined: and then the author gives some properties of the general function $L(1+x)$. The obvious transition from the series $\pm x -$

$\pm \frac{x^3}{3^n} - \&c.$ to the series $x - \frac{x^3}{3^n} + \frac{x^5}{5^n} \&c.$ naturally leads Mr.

Spence to examine the theory of the latter. He traces the relation between the two series, and shews that the generating function of the latter can be expressed by imaginary values of the former. The latter developement is designated by the

notation $C(x)$. The properties in the case when $n=1$, the function becomes $C(x)$, are examined; and a small table of values constructed. The examination of the function

$C(x)$, arising next in the series, presents so many difficulties

that the author soon passes to the general function $C(x)$, and investigates one property of essential service in the computation of its values; thus terminating the first part of the essay.

The second part is devoted to the analytical or fluxional application of these functions. After a few preliminary

observations, the uses of the form $L(1+x)$ are inquired into

and here the comprehensive integral $\int \frac{X dx}{Y} L(V)$ is first examined: it is divided into four cases. 1st. When all factors of the functions Y and V are real. 2ndly. When

factors of Y are real, and some of the factors of V imaginary. 2dly. When the factors of V are real, and some of those of Y imaginary: and 4thly. When some of the factors, both of Y and V , are imaginary. He next proceeds to examine the

functions $\int \frac{X dx L(V)}{\sqrt{x^2+ax+b}}$, $\int P dx \int Q dx$, and $\int P dx dy$.

In a similar manner, several analogous integrals referable to

the function $L(1+x)$ come under consideration; and finally,

of the applications of the general functions $L(1+x)$, and $C(x)$ in the instances in the summation of series; such, for example,

the serieses $\frac{x^2}{1^n 2^m} - \frac{x^3}{2^n 3^m} + \frac{x^4}{3^n 4^m} - \&c.$; and $\frac{x^3}{1^n 2^m 3^i} -$

$\frac{x^4}{3^m 4^i} + \frac{x^5}{3^n 4^m 5^i} - \&c.$; as well as some others that are too

complex to be conveniently expressed here.

This Essay, Mr. Spence informs us, is only a part of a larger work on the theory of Analytical Functions, in which it is intended to develop that important branch of mathematics from its elementary principles; giving first an exposition of the direct theory of functions, or, in other words, of those methods by which any function may be expanded into a calculable expression; and secondly, combining some researches in the integral calculus, with an inquiry into the properties and valuation of several new functions to which that calculus gives rise. But the length to which a train of investigation, thus conducted, would be likely to run, and the consequent expence of publication, deterred the author from laying the whole before the world at once, and induced him rather to select the parts which constitute the present essay. Considering the performance, however, merely as an insulated member of a larger structure, we think it deserves some commendation. The researches it comprizes are, in the main, conducted with elegance and skill; they evince the extent of the author's acquaintance with the modern analysis, as it is treated by the continental mathematicians; they shew facility with which he often overcomes difficulties; and aptness at exhibiting some well-known expressions in new more convenient shapes, as well as his ingenuity in sometimes presenting a demonstration which many would render operose and tiresome, in a concise and luminous form, to be at once more easy to comprehend and more difficult to forget. Yet, after all, we must complain of the vagueness with which Mr. S. often refers to preceding writers, and must

confess that the essay contains but little that is really valuable. The author does not seem to aim so much at the promulgation of new and useful truths, as at the exhibition of old ones in a new dress. Nor should we be justified in saying that the garb in which Mr. Spence's investigations and deductions appear, is *always* more inviting than the one which he rejects and apparently despises. For he proposes a novel kind of notation, (such at least it will be thought by the merely English reader) without ever giving a perspicuous explanation of it; he falls into the error of several of the French analysts, that of generalizing too soon; he sometimes wanders from his own principles; and, in one or two instances, he even leads us into error through the obscurity of his manner or argues in a circle. We advert particularly to his mode

deducing the differential expressions $\overset{1}{L}(1 \pm x) = \int \frac{\pm dx}{1 \pm x}$

$\overset{2}{L}(1 \pm x) = \int \frac{dx}{x} \overset{1}{L} 1 \pm x$, &c. If the author meant to

firm the perfect accuracy of these equations independent of the serieses which the first members of each equation present, he is extremely deficient in explication: for there is nothing in their appearance, or in the author's statements, from which the equality of the two members could be predicated. If he means to say that the differential members of the several equations, are equivalent to the correspondent serieses

which the functions $\overset{1}{L}(1 \pm x)$, $\overset{2}{L}(1 \pm x)$, are the counterparts, though abridged, representatives, we would wish him to consider how he can obtain those expressions independently of the well-known formulæ for the differentials of hyperbolic logarithms; and, whether it would not have been more natural

simple, and elegant, to have assumed the expression $\overset{1}{L}(1 \pm x)$ as a symbol for the hyperbolic logarithm of $1 \pm x$, making this the basis of the inquiry, and pursuing it by tracing the nature of the different orders of logarithms, and their useful analogous or dependent functions. This, however, we merely suggest for the author's consideration, should he have been tempted to complete the task he has prescribed himself.

We shall now lay before the reader an extract from Mr. Spence's preface, and make a few remarks that have occurred to our minds on the perusal of it.

'It is proper to warn the reader, that he is not here to expect any metrical or mechanical illustrations. The plan of the work, of which this is but a small portion, excluded them from consideration; and it was without reflection, that this plan was laid down. It is one thing

the science of analytical mathematics, and another to learn its practical applications; and although most of our authors in this country have mingled these very different subjects together, it is certainly much to be doubted, whether any advantage has thence accrued, either to the student or to the science itself. There is, surely, a material distinction betwixt the art of numeration and the processes of book-keeping. For the understanding of the latter, the former must be learned; but it is quite unnecessary for the mere student of arithmetic to make himself master of merchant's accounts. In the same manner is the general science of mathematical analysis related to geometry, and mechanics. Both these departments of knowledge are greatly facilitated and enlightened by the modern analysis; but the benefit thus conferred is by no means reciprocal, for the principles and methods of the latter are, of themselves, independent, and may be demonstrated without any foreign aid. In Great Britain, however, we do not seem to have sufficiently weighed the importance of this circumstance. Our analytical treatises consist, in great part, of dissertations relative to statics, dynamics, &c.; and before the learner can proceed beyond the threshold of the science, his attention is called off to consider the path of a projectile, or the vibrations of a pendulum. It may fairly be asked, what have these subjects to do with analysis? and the only answer that can be given to this question is, that they form some of its numerous applications, and exemplify several of its theories; although no otherwise connected with those theories, than as showing how analytical formulæ can be interpreted by the combinations of material bodies, and their reciprocal actions on each other. These, undoubtedly, are important enquiries, but are they not out of place in a work destined to the developement of any part of analytical mathematics? Analysis is the instrument employed in these researches; and should not the powers of the instrument be the first object of instruction, more especially, when all the difficulties which occur in using it are only to be overcome by a thorough possession of its principles? Our mode of instruction, however, is quite the reverse of this. Our pupils are taught the science by means of its applications; and when their minds should be occupied with the contemplation of general methods and operations, they are usually employed in particular processes and results, in which no traces of the operations remain. On the Continent, analysis is studied as an independent science. Its general principles are first inculcated; and then the pupil is led to the applications; and the effects have been, that while *we have remained near-stationary during the greater part of the last century, the most valuable improvements have been added to the science in almost every other part of Europe*. The truth of this needs no illustration. Let any person who has studied mathematics only in British authors, look into the works of the higher analysts of the Continent, and he will soon perceive that he has still much to learn.'

In some of these observations, we agree with Mr. Spence; but not in all. As we are fearful of extending this article too far, we shall select only one or two of the most prominent subjects, for remark. And first we observe, that our author deviates from the rule he prescribes himself. The

reader 'is not to expect any geometrical or mechanical illustrations'. He is then to enjoy all the delights of surprise for he will find them without expecting them. We do not mention this as any fault in the performance; but we were rather astonished at perceiving that Mr. Spence, who seems to dread a geometrical illustration, quite as much as a poor creature in the last stage of a hydrophobia dreads the appearance or sound of a liquid, should *establish* a process in one case by remarking 'that $x - \frac{x^3}{3} + \frac{x^5}{5} - \&c.$ represents the arc of a circle of which x is the tangent, and the radius unity,'—should assure us that ' $\frac{1}{\sqrt{-1}} L(-1)$ has long been understood as one of the symbolical representations of the circumference of the circle,'—should talk of determining 'the value of $L(2)$ by the powers of circular arches,'—should affirm that 'the curve which is represented by the function $C(x)$ is evidently continuous',—should illustrate the method of determining constant quantities in one of the most abstruse and critical cases, by a direct and detailed reference to the instance of 'geometrical integration, in which the positive and negative branches of a curve are intercepted by an infinite space or line,' &c. &c. It is thus that a writer, who censures our best authors on Analysis for having recourse to geometrical and other illustrations, convinces his readers how terribly disappointed they will be, if they *expect* any allusions to the higher geometry in his Essay!

But we must proceed to a far more important topic. We admit, and it is extremely painful to be constrained to admit, that 'while the British have remained *nearly* stationary during the greatest part of the last century, the most valuable improvements have been added to the mathematical sciences in almost every other part of Europe'; yet we are far from agreeing with Mr. Spence, in the method of accounting for this vexatious deterioration of our comparative scientific character. Mr. Spence asserts, that the cause may be traced to the circumstance of our treatises on the fluxional analysis being too much encumbered with geometrical and mechanical applications, while, on the continent, analysis is studied as an independent science, apart from its practical applications. Now this, we must be free to say, is not a fair representation. If Mr. S. will take the trouble to turn to Simpson's Fluxions, the best elementary treatise on the subject yet published in the English language, and by far the most universally read, he will find that half the work is devoted

matters of *pure theory*; and if he be at all candid, he *must* allow that the remaining part, shewing the various applications, is absolutely necessary to render the treatise complete. For, if the principal applications of the modern analysis are not to be found in a treatise on fluxions or on the differential calculus, where are they to be sought? Are we to turn for some, to our books on mensuration, for others to treatises on the geometry of curves, for others to systems of mechanics, for others to treatises on astronomy, for others to books of navigation, and for others to essays on chances and annuities? Were this to be the mode adopted, how fine and correct a taste would a pupil acquire! since he must evidently sacrifice all the advantages of uniformity of method, and the facilities of pursuing one connected train of investigation, and be bewildered in choosing, from a variety of methods of research,—some tedious, inelegant, and obscure, others chaste, concise, yet luminous,—some by an immediate reference to first principles, others by the aid of some remote analogy, — that particular one which he ought to follow. But farther: on the continent, ‘analysis is’ *not* ‘studied as an independent science’ in the sense Mr. Spence wishes to convey. We will not refer this gentleman to Euler’s ingenious and elegant ‘*Analysis infinitorum*,’ or to the treatises on the differential calculus by Bezout, Bossut, &c.; because he would tell us the continental mathematical taste has undergone considerable mutations since those works were published. Be it so. Then we will refer to the ‘*Calcul Differential et Calcul Integral* par S. T. Lacroix’, and the ‘*Theorie des Fonctions Analytiques*, par M. Lagrange’; both of them performances deserving the highest praise, and which we have no doubt Mr. Spence has read and admired. Does not Lacroix dilate at large upon the theory of curves, their maxima and minima, points of inflexion, double points, osculatory, and transcendental curves, curves of double curvature, rectifications, quadratures, cubatures, &c.? And does he not solve the problem of trajectories, that of the *brachistochronon*, and various others connected with dynamics, and hydrodynamics? And does not Lagrange, in like manner, solve several problems connected with the higher geometry and general mechanics? And would not this excellent analyst have gone much farther in the same path in his *Theory of Functions*, were it not that the similarity of methods in that work, and his ‘*Mechanique Analytique*’, led him to hope no person would read and understand one of those admirable performances without also reading and understanding the other? We are persuaded that these questions admit of but one answer; that it is an answer which will stand all in the teeth of Mr. Spence’s reasonings; and that, there

fore, some other means of accounting for the fact in question, remains to be discovered. Perhaps it will not be uninteresting to many of our readers, if we present them with our views of this subject.

The fact of the gradual depreciation of the British mathematical character, has been generally ascribed to the influence of the character of the illustrious Newton, though it has been accounted for in two different ways. It has been affirmed that the *pride* felt by Englishmen on account of the genius and fame of their countrymen engendered indolence; and it has been asserted with equal confidence, that *despair* of ever attaining a like exaltation produced supineness and inattention. But neither of these explanations of the cause is sufficient: for, had either of them been true, it would have operated most powerfully at the time in which Newton lived; whereas Great Britain could never boast of such a resplendent constellation of mathematical and philosophical genius, as was to be seen among the contemporaries of Newton, and their immediate successors. Besides, it is a fact which will not admit of controversy, that in no country in the world are the pure geometrical spirit and the genuine love of mathematics more widely diffused, than in England: this is proved by the existence and encouragement of small periodical publications devoted solely to the discussion of mathematical problems, during the whole of the last century; while such publications are every where else unknown. The chief causes, then, of the sad decline of mathematical learning among us, are, most probably, the little encouragement it meets with in the general scale of literature, and some fundamental defects in the methods of teaching mathematics in our principal places of education.

The little encouragement given to the professors of mathematical pursuits (except at two or three public institutions which we shall presently mention,) may be ascribed in part to a false persuasion of the inutility of mathematics, arising from ignorance of the universality and extreme importance of its applications to practical purposes; and in part to the circumstance, that many mathematicians class very low among men of taste and of general literature. Indeed the relations of *quantity*, though admitting of an indefinite variety, and susceptible of being carried to an immense extent are in themselves, as well as in their process from step to step, so remarkably simple, that it is very possible for a man who has nothing to distinguish him from the bulk of mankind but fixedness of mind, to make a respectable proficiency in mathematics. Hence it happens that in this country, where so many fall under the operation of the accidental stimulus occasioned by perusing the periodical pu-

lications we have spoken of, not a few mathematicians are self taught. Among these there may be some who have no turn for any other literary pursuit, and who in truth will never become eminent in the department to which they have devoted themselves: they can, however, read some mathematical authors; they comprehend the principal demonstrations in Euclid's Elements; they can, in the language of the Cambridge undergraduates, 'solve a stiff quadratic;' they can construct most of the geometrical problems at the end of Simpson's select exercises; and *therefore* they pass, among those who are ignorant of such subjects, for mathematicians: and if, as is likely enough to be the case, they retain the rusticity of uneducated men, make an awkward bow, know nothing of the rate of the three per cent. consols, or are deficient in small talk among the ladies, the blame is inevitably laid upon the mathematical sciences. We do not however make similar conclusions in other matters of literature or taste: if a man of rustic habits, and destitute of talents for conversation, has chanced to read Thomson, or Shakespeare, or Milton, and has taste enough to enjoy some of their finest passages, no person of sense will on this account affect to undervalue poetry, or to despise men of poetic genius. The mistake lies here: every one who can read a mathematical book is reckoned a mathematician, while no one who can read and enjoy a poem is therefore called a poet. Thus, however, it has happened, that, generally speaking, the profession of mathematics is undervalued in this country: and the natural consequence of this is, the gradual depreciation of mathematical knowledge amongst us. For who, that has to struggle through a world of difficulty, will voluntarily devote himself to the cultivation of a despised branch of human knowledge, where he can have no expectation of deriving either fame or profit?

The remaining cause to which we attribute the decline of mathematical learning, is the defective way in which it is taught. It will not be expected that we should enter into any detailed account of the methods which ought to be employed in communicating mathematical instruction: this would occupy a volume, while we have room only for a few hints. The culture of the sciences may be considered under two aspects, which it is always important to distinguish: sometimes it is to be considered, as a means of exercising the mind, of developing the intellectual faculties, and of furnishing them with topics as well as habits of meditation and discussion: at others, as it furnishes precepts and results immediately applicable to the usages of life and interests of society. When we contemplate the subject under the first relation — that which constitutes it an essential

part of education, — we at once see the necessity of treating nothing superficially among the objects which are suffered to enter the course; but rather to diminish the number of those objects, if it be necessary, than to sacrifice to brevity any of the explications requisite to convey all the evidence compatible with the subject, or to render sensible (if we may so express ourselves) the mechanism of the reasoning. Instruction in the sciences is in this respect subject to the same rules, as that in the arts: the choice of examples is much more important than their number; a few truths and processes examined to their very foundations afford much more knowledge of a method, than a variety of theories incompletely discussed. The former throw forth deep roots which are never defective in extent and strength, producing stems which nourish numerous branches laden with fruit: the others, having with difficulty penetrated the soil, soon wither and disappear, after affording a transient and unsatisfying aliment to vanity. Whether mathematical studies are intended to improve the reasoning powers, or to furnish the means of turning theoretical knowledge to important practical purposes, the general rules are, — never to charge the memory with *all* the objects which have served for exercises, to prefer the recollection of *things* to that of *words*, to prefer in instruction the most general methods, to present them in the most simple manner, and to shew, at the same time, that this is uniformly the most extensive in its application and the most easy to be retained. Now, instead of this, what is commonly done? We need not answer this question by describing the methods at the common initiatory schools; but at the only three establishments in this country where the mathematical sciences have ever been supposed to be properly taught to their full extent; we mean, the University of Cambridge, the Royal Military Academy and the Royal Military College. We will venture to say, that, as far as we have been able to learn it, the method pursued at all these places is *not* calculated to make mathematicians. In proof of this assertion, we shall not present any formidable objections against the printed courses of Mathematics respectively employed at these places as compared with the best courses used on the Continent: for limited as the English works are in extent, they would, if duly taught, diffuse the genuine spirit of mathematical investigation. We will only remark, that among the *six* or *seven hundred* gentlemen who have taken *wrangler's degrees* at Cambridge during the last 50 years, and all of whom must of course have had at that time in their *memories* (if no where else) a store of mathematical truths, not *twenty* have since cul-

tivated the subject so as to attain any celebrity as mathematicians; and that, in like manner, among the hundreds who have passed through the Royal Military Academy in the last 30 years, there are not *three* who are known to the public or to their respective regiments as men of profound science. The reason of this is obvious. The student, at Cambridge, is never so anxious to seize the spirit of the methods, as to remember the several steps of every individual process: he reads much, not with a view to learn theories and principles, but to collect problems and solutions: he "*crams himself*" (that is the technical phrase at the University) with all the best and particularly the most concise solutions to a great variety of problems in the "*four branches*", as they are called; and he has especial regard to such problems and investigations as are most consistent with the known turn of mind of the moderators and other examiners: he sits up late, drinks strong and hot tea to keep him awake, learns to write *very quick*, goes to the Senate-house prepared to write down all he knows, takes a high degree, shares the *Smith's prize*, is therefore talked of for nearly a fortnight as a "*deep*" mathematician, becomes so nervous that he cannot hold his tea-cup, faints away in the college-chapel, retires into the country to restore his shattered constitution, and hates mathematics ever afterwards with "*a perfect hatred*". That this is not the way to promote mathematical learning, it requires no argumentation to prove.

Matters we believe are not pushed quite to so absurd a length, at our two great military seminaries: but at both of them, if we are not misinformed, the system of getting by rote prevails, and the examinations are tedious and inefficient in the extreme. We hope and trust a dread of innovation will not so far predominate at any of these Institutions, as to prevent a timely and temperate reform: because we are convinced, that, while the preposterous methods at which we have here glanced continue to maintain their footing, a great part of the benefits which ought to result from such establishments must inevitably be lost, the mathematical taste and talent of the country will sink lower and lower, and at no very distant period the countrymen of Newton (whom even no *foreign* philosopher mentions but with a sentiment approaching to idolatry) will cease to be named among the accomplished mathematicians of Europe.

It may be thought, perhaps, by some of our readers, that we too much magnify the evils resulting from the practice of getting by heart with a view to examinations: let us then be permitted to remark, that similar customs prevailed in

France previously to the Revolution, and that similar evils were found to result. Lacroix, in his valuable performance on Mathematical Instruction, speaks of these customs in language, which is too correct and forcible to require any apology for our inserting it here.

“ A l'égard des objets plus compliqués, il n'y a point d'inconvénient à recourir aux livres; et je ne vois dans aucun cas, la nécessité de charger sa mémoire de démonstrations et de formules. Ce qu'il faut bien posséder, c'est la marche des méthodes, la valeur des termes techniques, l'intelligence des *idiotismes* de la langue, ou la faculté de saisir le sens des phrases et des formes d'expressions particulières aux principaux écrivains qui ont traité de la science, afin de pouvoir à la simple lecture comprendre leurs ouvrages, au moins ceux qu'on a étudiés ou dont on pourra avoir besoin dans la suite; enfin connoître la nature et l'enchaînement des objets qu'ils contiennent, afin de pouvoir les consulter avec fruit lorsqu'il sera nécessaire.

“ *La mémoire la plus exercée n'atteint pas toujours ce but; la petitesse du cercle dans lequel sont nécessairement renfermés des objets appris par cœur, ne permet pas de mettre dans ces objets assez de variété, pour qu'il puissent offrir des exemples des principales difficultés qu'on rencontre dans la lecture des livres.*

“ Puisque ce n'est pas un effort de mémoire qui constitue le vrai savoir en mathématiques, et qu'il *restreint plutôt les facultés qu'il ne les augmente*, c'est donc à tort qu'on emploie un *examen oral et par cœur*, pour s'assurer de la capacité des jeunes gens qui se livrent à l'étude de ces sciences. Aussi il est arrivé souvent que les hommes les plus instruits sont convenus de bonne foi qu'ils ne se croyoient pas assurés d'être reçus à un examen de ce genre, quoiqu'il portât sur des objets fort au dessous de leurs connoissances. *On a entendu, dans une des leçons qu'il a données à l'Ecole Polytechnique, Lagrange lui-même le dire avec cette modestie qui le caractérise si éminemment.* En effet, contens de posséder l'esprit des méthodes, et de savoir revenir sur les détails lorsqu'ils leur deviennent nécessaires, les géomètres n'entreprennent pas de les confier à leur mémoire; ils se gardent bien de se condamner à un travail fastidieux qui émousserait en eux l'esprit d'invention et de recherche. Les professeurs eux-mêmes, qui parcourent successivement ces détails, ne cherchent à se rappeler que ce dont ils ont besoin dans un intervalle de tems très-limité. Comment donc peut-on demander avec justice aux disciples ce qu'on n'exigerait pas de maître? Ignore-t-on le tems qu'on leur fait perdre à repasser, osons dire, à *rabâcher* sans cesse la matière d'un examen, pour se tenir en haleine et se préparer à répondre en même tems sur tout ce qu'ils ont appris? *Croit-on que le dégoût qui suit nécessairement un travail aussi monotone, n'arrête pas le plus souvent les progrès des jeunes gens au tems où finit leur examen, ne les porte pas quelquefois à se débarrasser promptement la tête de connoissances qu'ils n'ont péniblement acquises que pour en faire parade un seul jour, parce-qu'ils n'ont pas senti ce charme que la variété jette sur des études qui présentent des objets nouveaux qu'elle n'épuise pas?* Aussi beaucoup d'entr'eux, guidés quelquefois en point par leurs maîtres, étudient le goût, les habitudes des examinateurs, cherchent exclusivement ce qui peut abrégier et adoucir l'épreuve qu'ils

vent subir, et rejettent comme inutile pour eux tout ce qui ne s'y rapporte pas". Lacroix, sur *L'Enseignement*, p. 215.

From the æra of the Revolution of 1789, the preposterous mode of teaching for examination, here censured by Lacroix, has been reformed; and the mathematical sciences have been uniformly encouraged in France. We may also add, that the present Emperor of the French, while he has overthrown governments, and crumbled thrones to dust, has never ceased to patronize the abstruse sciences, and to shed his favours upon their Professors wherever he has found them. The consequence of all these things is — and it is a curious phænomenon, — that on the continent, amidst the convulsions of expiring states, the din of battles, and the lamentations of distress, the physical and mathematical sciences have made a most rapid progress during the last 20 years; while in England, where we have been nursed on the lap of peace, where our "merchants are princes and our traffickers are the honourable of the earth", these sciences, though of the greatest utility in the arts, in commerce, and in war, have not merely lain quiescent, but have constantly languished and decayed.

The extreme importance of this subject has drawn us to a greater length than we at first intended: but the discussion is one upon which we have not before entered, which Mr. Spence's remarks naturally called for, and which we shall in future be much more inclined to refer to, than renew.

Art. III. *Sermons on interesting Subjects.* By the late Rev. Robert Coutts, Minister of the Gospel at Brechin. With some Sketches of his Life. Second Edition. 8vo. pp. 462. Price 7s. 6d. boards. Longman and Co.

IT is natural to inquire, on opening the posthumous volume of an author with whom we are unacquainted, What was the character of the man whose claims to public esteem are submitted, not to his contemporaries, but to his successors? Why did he shrink from that exhibition, to which his partial or obtrusive friends have subjected him? Did the modesty of genius repress his ambition; or was his reluctance to appear before the public the result of a conviction, that such an appearance would be more useful and honourable, when time had given maturity to his mind, and stability to his character and his sentiments? Inquiries of this kind are most readily answered by the 'life of the author', if it exhibit an accurate and impartial delineation. The 'sketches' prefixed to the volume before us, are just such an introduction as was necessary, to inspire a vivid and solemn interest in the perusal of

the subsequent discourses. We felt all along, that the man, who "though dead yet spake" to us, was intitled to our attention by the same character, which had supported the appeals of his living eloquence to the hearts of his hearers. If now and then we met with an expression or a sentiment which required either correction or explanation, the reverence we had imbibed for his memory immediately suggested, that if *he* had superintended the publication of this volume, it would have exhibited still greater excellences than it now possesses: and that the severity of criticism, if justly applicable, would yet be ungraciously applied to the writings of a man, whose understanding was acute and comprehensive, whose fancy was fertile in original combinations; whose benevolence displayed itself with unusual ardour, in the discharge of social, domestic, and ministerial duties; and whose piety, formed on the purest principles ascertained by careful and devout inquiry, gave direction and dignity to every feeling and effort; a man, indeed,

" ——— Whose heart was warm;
Whose hands were pure: whose doctrine and whose life
Coincident, exhibit lucid proof,
That he was honest in the sacred cause."

In the short account of Mr. Coutts, to which we have alluded, we find, that before his ordination in the church of Scotland, 'he accepted the situation of companion and secretary to Sir Richard Johnson, bart. Yorkshire; and in that capacity spent three years and a half in England.' It appears that before this period,

'On his first entrance into theological study, he fell into a snare to which young men of talents are peculiarly exposed. The affectation of singularity; the desire of appearing superior to the prejudices of education; the assertion of their right to think for themselves, often lead them to broach, or to adopt opinions, merely because they are new; because they startle sober reasoners; and because they afford an opportunity for the display of ingenuity in the novel arguments by which they are supported. These dangerous principles had just begun to exert their influence on the mind of Mr. Coutts, when he was offered the situation above mentioned. He was thus at once cut off from the company and books which had contributed to ensnare him. For some time, almost the only book of divinity to which he had access was his bible. Resorting to this in solitude, and at a distance from the influence which had prevented due attention to its dictates, he reflected, that if the religion of the scriptures came from God, the scriptures themselves must be the best expositor of its truths; that, in interpreting the scriptures, it is to use an unwarrantable freedom with inspiration, and in a Christian divine, is absolutely irrational, first to form our system of theology, and then to attempt the reduction of their language to a conformity with this. Proceeding on these principles, and taking his religion from the bible alone, he

quickly discovered the unscriptural character of many opinions for which he had once argued with inconsiderate keenness. He discovered, and the more he examined the scriptures, the more he was convinced, that the system which they teach is, in all its leading points, that which is commonly termed *Calvinistic*. 'I went to England,' he said, 'with sentiments little differing from those of the modern Socinians in all their latitude. By having no other guide in my subsequent studies but the bible, and by endeavouring implicitly to follow it, I learned to think as now do.' Remarking the coincidence between his case and that of the Rev. Thomas Scott, he observed, 'Read Scott's *Force of Truth*, and you will see exactly what passed in my mind.' pp. xiii, xiv.

This important extract affords a striking confutation of thelanders of that school of theological speculation, which is continually insinuating, that every system of faith but its own is established on preconceptions and assumptions of the doctrine of scripture; that only the initiated of its order have entered the *penetralia* of the temple of truth, under the guidance of that 'high priest (or priestess) of their profession,' which they denominate *Reason*, who has vouchsafed exclusively to them her illuminations and discoveries. "No doubt they are the men, and wisdom shall die with them!" Unfortunately for their credit, in pretending to such lofty privileges, here is an instance of one whose prepossessions were formerly in their favour; who had advanced so far into the 'mysteries' of Socinianism as to contend for them 'with keenness;' but who still retained on his mind a powerful conviction, that the bible was the only rule to which all his decisions concerning sacred truth should be conformed. He inquired; he determined; the influence of that determination was permanent; and the character of the man, the Christian, and the minister, was changed on those principles of faith which he had once disesteemed, but now cordially embraced. What they were, we learn from his sermons; what effects they produced, from this interesting memoir. They inspired zeal and activity into his ministerial labours; they imparted the most attractive benevolence to his temper and disposition, and in the immediate prospect of eternity formed the only basis of his hope and consolation.

This narrative illustrates also the necessity of practically regarding the authority of revelation, both as to the sentiments we entertain, and the duties we perform. No sympathy of real religion is more decisive, than the habitual subordination of the mind to the dictates of scripture. Powerful emotions are often of transient duration, and afford in themselves no certain indications of the state of the heart; but a disposition as that which determines the inquiries of Coutts, necessarily possesses a most important influence on the sentiments and conduct.

The sermons are eighteen in number; and are chiefly of a doctrinal complexion, designed to elucidate either the peculiar truths of revelation, or the privileges of Christians. At the same time, the holy tendency of those truths is carefully inculcated; and the corresponding duties arising from the enjoyment of divine blessings are, at least in general terms, strongly enforced. We regret, however, the want of a more minute and distinct illustration of such tendencies and duties, and particularly of those impressive appeals to the conscience of men, which we have no doubt characterized many of the discourses of Mr. Coutts, when a living advocate of the Christian faith. It is possible that the impassioned ardour of the pulpit supplied many appeals, which the cool labours of the study could not suggest: for we can easily conceive, that a preacher, whose mind is cultivated, capacious, and fertile, and who feels at the same time a supreme conviction of the importance of religious truth, would often deviate from the correctness of his manuscripts, and give full scope to the bold, commanding, and energetic emotions, which his own discourses had inspired. In such moments of elevated feeling, new vigour would be imparted to his powers of memory and invention; the holy light of truth would be more vividly reflected from the kindled animation of the speaker's mind; and if even the force of sacred eloquence was felt, it would be felt then, if felt, it would be displayed in the fixed and devout attention of a listening audience. But such oratory, like the emotion which produced it, is but momentary and evanescent. Hence we often find in the posthumous sermons of the most acceptable preachers (and indeed in most of the *printed* discourses of our countrymen), that the spirit and vivacity which animated their addresses never existed in their written preparations, or vanished too soon to be secured by efforts of recollection.

Of Mr. Coutts's style we must remark, that it has much complexity and involution to render his meanings less obvious to the apprehension of unpractised minds. We state this objection, because the compositions before us are *Sermons*; its force cannot be appreciated by merely perusing them; for in order to estimate it aright, we must imagine the effect of this peculiarity in the structure of his language on sentences, on an audience to which the discourses might be addressed. It is indeed a quality of style, which partakes of the character of the author's mind; displaying a degree of force and comprehension not usually possessed, and imparting that compactness and solidity which form a proper basis to the polish of elegance. But it should be remembered, that elegance belongs rather to the essay than the sermon; and

to the author than the preacher: and that it is the province of taste, not of devotion, to admire its brilliancy and contemplate its forms. We have no fear of too often impressing on the minds of our clerical readers, the indispensable importance of *simplicity*, in their reasonings, language, and arrangements.

The sermons before us, however, are truly evangelical in their principles, and are distinguished by a spirit of fervent devotion. Abounding in original illustrations, they exhibit the sacred truths of the gospel in all its purity and suitability to the moral condition of mankind. Precision and accuracy, free from that systematic contraction which invariably denotes a narrow mind, are happily blended with animated descriptions, and persuasive argument. We should have presented copious extracts from these sermons, if we had not been convinced that many of our readers would shortly possess the volume, that it was our duty to recommend its adoption into every theological library, and that insulated quotations from Sermons are, probably, of all the extracts which a review contains, the least regarded. These considerations have induced us to present only one specimen. It is contained in the eighth sermon, intitled 'Christ's power to protect and bless;' the text is in Isaiah xxxii. 2. 'A man shall be as a dwelling place,' &c.

The full force and beauty of this imagery we, in these lands, do not perceive. Our lot is cast in a temperate clime, where the extremes of sultry calms and sweeping tempests, are unknown. It was so in Judea, even in that promised land which flowed with milk and honey. There, sometimes the heavens became as brass and the earth as iron; the springs of waters were dried up, and the fruits of the field failed. While at other seasons, the winds, let loose, overwhelmed the forests and the habitations of men. To those who were acquainted with such scenes, who had probably often felt the effects of parching thirst, and witnessed the ravages of the tempest, comparisons of the text would convey the liveliest ideas of security and comfort. — But the inhabitants of Judea knew more. Their country was contiguous to the dreary region of the Arabian desert. In this the soil is generally nothing more than an immense extent of sand and arid sands; which when agitated by the furious hurricanes of those climates, roll on in collected bodies like the vast waves of a turbulent ocean; overwhelming with irresistible force, every object in their course. Under these, whole armies have been buried; and have been found at once their death and their tomb. — On the borders of the desert, the children of Israel wandered forty years: and Moses warned them of its horrors, that they might not "forget the Lord their God, who led them through that great and terrible wilderness, wherein were fiery serpents, and scorpions and drought: where there was no water." What words, then, could describe to the people of

Judea, so impressively, as the allusions here employed, the wretchedness and danger of guilty men, on the one hand; and on the other the plenitude of power and blessing united in the Messiah, for their deliverance and happiness? But to us also, they may teach the most important lessons. Figure to yourselves the traveller, contemplating with horror the mountainous waves of the desert rolling towards him, pressed on by mighty winds. Would he stay to amuse himself with the pebbles at his feet; or would he seek safety in any exertions of his own were there within his reach a sure hiding place from the wind, and covert from the tempest? But, men and brethren, such a situation is yours. The overwhelming blasts of adversity may assail you in a moment: the storms of divine indignation hang over you ready to burst; and a retreat has been opened, a shelter reared by the "man Christ Jesus."—Would the pilgrim parched with thirst, and painfully traversing a burning sand, under the rays of a scorching sun, hesitate to betake himself to the refreshing stream, under the cooling shade of a mighty rock? His situation is also yours. Ye stand in need of refreshment and consolation; and for you a fountain is opened, a shade provided. This "man" is also likened to "rivers of water in a dry place," and to the "shadow of a great rock in a weary land." pp. 156—158.

The subjects are—The unsearchableness of Providence. Psalm lxxvii. 19. Various sources of the Christian's joy. 1 Thess. v. 16. Christ's power to protect and bless. Is. xxxii. 2. The duties of Christian Ministers. 2 Cor. iv. 1. The possessions and privileges of Christians. 1 Cor. x. 21, 22. The unspeakable gift. 2 Cor. ix. 15. Eternal life. John x. 27. Christ, an object of love. 1 Pet. i. 8. Fellowship. 1 John. i. 3. Self denial. Matt. xvi. 24. Union with Christ. 1 John. ii. 28.

Art. IV. *Transactions of the Royal Society of Edinburgh.* Vol. V.

Part II.

(Concluded from p. 1051)

THE next paper in order is

III. *Some Account of the Large Snake Alea-azagur, (Constrictor of Linnæus), found in the Province of Tippah.* Communicated by Mr. James Russel. Extracted from the Memorandum Book of John Corse Scott, Esq. Read 28th April 1807.

• February 1, 1807. A large snake of this species was brought to me by a millah. It measured 15 feet 3 inches in length, and 18 inches in circumference about the middle. This measurement, however, varied considerably by the wreathings and contortions it made, in order to free itself from confinement.

• The œsophagus, from the mouth to the pylorus, or bottom of the stomach, measured altogether 9 feet 3 inches, and was so wide

in a man's head with ease. The stomach was easily distinguished by the thickness of its coats, or the number of rugæ on its internal surface. There was no contraction at the cardia or entrance of the stomach. The outlet or pylorus, however, was so narrow as hardly to admit two fingers.

The head of the snake was small in proportion to its body. And was curious to observe the mechanism of the jaw, by which it can so easily take into its mouth any substance as large as the thickest part of its body.

The lower jaw consists of two bones, connected anteriorly by skin ligaments, which admit of considerable distension, so that the anterior ends can be separated an inch from each other. The posterior extremity, or condyle of each lower jawbone, is likewise connected to the head in such a manner, as to allow of considerable separation. The bones which compose the upper jaw, are capable only of a very small degree of separation at the symphysis or anterior part.

This singular degree of laxity in the structure of the articulations, permits a degree of distension which is incompatible with the firmness requisite to perform the function of mastication.

July 7. 1790. A Snake of the *allea* species was brought in, of a very uncommon thickness in proportion to its length, which induced me to open it. A very large guana was extracted from the gullet and stomach; for the animal was gorged to the throat. The guana, from the head to the tip of the tail, measured 4 feet 3 inches, and in circumference round the belly 1 foot 6 inches; and yet the snake, after the guana was taken out, measured only 8 feet 6 inches in length.

The circumference of this snake is not given; but if it bore the same proportion to its length that it did in the former snake, it would be only 10 inches. In this instance, therefore, the snake had swallowed an animal of greater magnitude than itself almost in the proportion of 9 to 5. On the 16th of the same month another snake was brought in, having nearly the same appearance as the last, but still more distended. It was opened while yet alive, and an entire fawn of one year old was extracted. The fawn measured 1 foot 8 inches round the belly; and the length of the snake was only 9 feet 3 inches.

April 5, 1791. A snake of the same species was brought to Comilston and opened, from which a fawn was taken still larger than the one mentioned; but the snake was 10 feet 6 inches in length.

The animal is swallowed very gradually, being first, I suspect, well lubricated with slime, with which this kind of large snake appears abundantly provided.

These circumstances may undoubtedly be deemed rather fabulous to those who have never seen nor examined large snakes. But they are not to be denied, and are well authenticated by every one who had opportunities of seeing and opening such snakes.

The instances here adduced, are far within the bounds asserted by some naturalists, who affirm that the *Boa Constrictor* has been seen as much as 36 feet in length, and that it has been known to swallow leopards, and other large quadrupeds. Probably it was some animal of this species of the *Serpentes*, which struck a terror into the whole Re-

man army, as related by Valerius Maximus, upon the authority of Livy.

IV. *Chemical Analysis of a Black Sand, from the River Dee in Aberdeenshire, and of a Copper Ore, from Airthrey in Stirlingshire.* By Thomas Thomson, M. D. Lecturer on Chemistry Edinburgh. Read May 18, 1807.

The specimen which was the subject of the first of Dr. T. analyses, was brought from the banks of the river Dee, by Mr. James Mill, in 1800. It is constituted of two distinct substances, one of which is powerfully attracted by the magnet the other not. The first of these Minerals is called *Iron sand* the other *Iserine*. Dr. Thomson concludes that the sand was composed of Protoxide of iron 85.3; Red oxide of titanium 9.3; Arsenic 1.0; Silica and alumina 1.5; Loss 2.7; = 100.0.

The loss, he conceives, will not appear excessive, when it is considered that a portion of the arsenic must have been sublimed before the presence of that metal was suspected.

In the *iserine* Dr. T. examined, which, however, he thinks was contaminated with a deal of iron sand, there was obtained very nearly 48 titanium, 48 iron, 4 uranium, = 100.

The copper ore mine of Airthrey near Stirling, consists of a thin vein which runs through the west corner of Ochils. The constituents of the ore are Iron, 45.5; Copper 17.2; Arsenic 14.0; Sulphur 12.6; Water 3.4; Foreign bodies 6.9; Loss 4; = 100.0.

V. *New Series for the Quadrature of the Conic Sections, and the Computation of Logarithms.* By William Wallace, one of the Professors of Mathematics in the Royal Military College Great Marlow, and F. R. S. Edin. Read June 27, 1807.

The object of Mr. Wallace, in this paper, is to deduce series for the rectification of circular arcs, for the quadrature of conic sections, and for the computation of logarithms, from simple and elementary principles, without employing fluxional or other equivalent calculus. In finding series for circular arcs, he assumes from the 'arithmetic of sines', a well known form

$$\frac{1}{\tan A} = \frac{1}{2 \tan \frac{1}{2} A} - \frac{1}{2} \tan \frac{1}{2} A$$

where A denotes any arch, the radius being supposed unity, and by a simple process of reasoning he shews that if P be the perimeter of a figure constructed by dividing an arch a into $2^n - 1$ equal parts, and drawing tangents at the points of division and the extremities of the arch, we shall have

$$\frac{1}{P} = \frac{1}{\tan a} + \frac{1}{2} \tan \frac{1}{2} a + \frac{1}{4} \tan \frac{1}{4} a + \frac{1}{8} \tan \frac{1}{8} a + \frac{1}{16} \tan \frac{1}{16} a \dots + \frac{1}{2^n} \tan \frac{a}{2^n};$$

and this is true, whatever be the number of terms in the series

$$\frac{1}{2} \tan \frac{1}{2} a + \frac{1}{4} \tan \frac{1}{4} a \dots + \frac{1}{2^n} \tan \frac{a}{2^n}.$$

‘ Now supposing n the number of terms in the series, to increase, then $2n-1$, the number of equal parts into which the arch is conceived to be divided, will also increase, and may become greater than any assignable number. But it is a principle admitted in the elements of geometry, that an arch being divided, and a polygon described about it in the manner specified in article 6, the perimeter of the polygon will continually approach to the circular arch, and will at last differ from it by less than any given quantity. Therefore, if we suppose n indefinitely great, so that the series may go on *ad infinitum*, then, instead of P in the formula of the last article, we may substitute its limit, namely, the arch a , and thus we shall have

$$\frac{1}{a} = \frac{1}{\tan a} + \frac{1}{2} \tan \frac{1}{2} a + \frac{1}{4} \tan \frac{1}{4} a + \frac{1}{8} \tan \frac{1}{8} a + \frac{1}{16} \tan \frac{1}{16} a +, \&c.$$

‘ Thus we have the circular arch, or rather its reciprocal (from which the arch itself is easily found), expressed by a series of a very simple form;

The preceding is Mr. Wallace’s 1st. series for the rectification of the circle. His second series is,

$$\left\{ \frac{1}{4} \frac{1 + \cos a}{1 - \cos a} + \frac{1}{6} - \left(\frac{1}{4^2} \frac{1 - \cos \frac{1}{2} a}{1 + \cos \frac{1}{2} a} + \frac{1}{4^3} \frac{1 - \cos \frac{1}{4} a}{1 + \cos \frac{1}{4} a} + \frac{1}{4^4} \frac{1 - \cos \frac{1}{8} a}{1 + \cos \frac{1}{8} a} + \frac{1}{4^5} \frac{1 - \cos \frac{1}{16} a}{1 + \cos \frac{1}{16} a} +, \&c. \right) \right\}$$

A third series is

$$\left\{ \frac{\sec^2 a}{\tan^3 a} + \frac{1}{8} \tan \frac{1}{2} a \sec^2 \frac{1}{2} a + \frac{1}{8^2} \tan \frac{1}{4} a \sec^2 \frac{1}{4} a + \frac{1}{8^3} \tan \frac{1}{8} a \sec^2 \frac{1}{8} a +, \&c. \right\}$$

Mr. Wallace’s fourth series is

$$\left\{ \frac{1}{3.16^2} \frac{13 - \cos a + 12 \cos \frac{1}{2} a}{3 + \cos a - 4 \cos \frac{1}{2} a} + \frac{7}{8.8.9.10} - \frac{1}{3.16^3} \frac{13 - \cos \frac{1}{2} a - 12 \cos \frac{1}{4} a}{3 + \cos \frac{1}{2} a + 4 \cos \frac{1}{4} a} + \frac{1}{3.16^4} \frac{13 - \cos \frac{1}{4} a - 12 \cos \frac{1}{8} a}{3 + \cos \frac{1}{4} a + 4 \cos \frac{1}{8} a} - \frac{1}{3.16^5} \frac{13 - \cos \frac{1}{8} a - 12 \cos \frac{1}{16} a}{3 + \cos \frac{1}{8} a + 4 \cos \frac{1}{16} a} +, \&c. \right\},$$

The rate of convergency of this series is very considerable, each term being less than $\frac{1}{64}$ of the term next before it.

Mr. W. next deduces a set of strictly analogous series for quadrature of the equilateral hyperbola: they flow very naturally from the similarity of the expressions $\tan A = \frac{\sin A}{\cos A}$

and $\tan S = \frac{\text{ord } S}{\text{ab } S}$; $\tan S$ in the latter theorem denoting the tangent drawn from the vertex of the hyperbola to meet a line drawn from the centre to the extremity of the semi-ordinate, while $\text{ord } S$ and $\text{ab } S$, denote the corresponding semi-ordinate and abscissa of the hyperbolic sector S .

The logarithmic series assume also like forms, and are deduced in a nearly analogous manner, from the expression $\log. x = \frac{y}{m} \times \log. b$, which when $b=1$, becomes $\log. x = y \div m$.

Altogether Mr. W.'s investigations are ingeniously conducted: though we do not apprehend the serieses will be easily remembered, or be found of very great utility. The chief fault of this paper is its prolixity. Instead of occupying 76 pages, as is now done, the inquiry might have been compressed into 20, without sacrificing any of its perspicuity.

VI. *Remarks on a Mineral from Greenland, supposed to be Crystallized Gadolinite.* By Thomas Allan, Esq. F. R. S. Ed. Read November 21, 1808.

The Cryolite is described with tolerable accuracy in different mineralogical works, and Mr. Allan has little to add to our stock of information respecting this fossil. But the Gadolinite appears to be very imperfectly known; Mr. Allan's description is as below:

' Specific gravity, 3.4802. The specimen weighed 1136.39 grains. Its surface is a little decomposed, and it has also some minute particles of felspar intermixed with it; both of which would affect the result to some degree; but neither were of such amount as to do so in any considerable degree. Hardness: sufficient to resist steel, and scratch glass but not quartz. Lustre: shining, approaching to resinous. Fracture uneven, verging to flat conchoidal. Colour: pitch black, which I consider velvet black with a shade of brown; when pounded, of a greenish grey colour. Figure: it occurs crystallised. The simplest figure, perhaps the primitive form, is a rhomboidal prism, whose planes meet under angles of 120° and 60° . In some of the specimens, the acute angle is replaced by one face, in others by two, thereby forming six and eight sided prisms. All the specimens I possess are only fragments of crystals, none of which retain any part of a termination. They occur imbedded in felspar, probably granite. Chemical characters: before the blow-pipe it froths up, and melts, but only partially, leaving a brown scoria; with flux it melts into a black glass. When pounded, and heated in diluted nitric acid, it tinges the liquid of a straw colour; and, some time after cooling, gelatinates. The principal distinguishing character of the gadolinite, is its forming a jelly with acid, a character belonging to no other minerals. The mezotype, lazulite, apophyllite, ædelite, and the oxide of zinc, so far as I know, alone possess the same quality; and cannot easily be mistaken for any of them.'

' Of the Cryolite I have very little to observe, in addition to the

scriptions given in the different mineralogical works. The specific gravity I found to be 2.961 ; Häuy states it at 2.949. Among the various masses I examined, there was no trace of crystallization, farther than the cleavage, which is threefold, and nearly at right angles. The masses broke in two directions, (which may be supposed the sides of the prism), with great facility, leaving a very smooth surface ; but the transverse cleavage was more difficult, and by no means so smooth. Several of the specimens being mixed with galena, pyrites, and crystals of sparry iron-ore, it would appear that the cryolite is a vein-stone ; but I was not so fortunate as to find any of it attached to a rock specimen, so as to throw light on its geognostic relations.'

Of the papers of which we have here given a succinct account, the first is doubtless the most valuable. All of them, however, tend in a greater or less degree to augment our stock of knowledge : and the description of the Boa Constrictor especially, being well authenticated, will tend to remove the doubts some of our readers may entertain as to the existence of that class of serpents.

Art. V. *Characters of the late Charles James Fox*, selected, and in part written, by Philopatris Varvicensis. 8vo. 2 vols. pp. 833. price 1l. Mawman. 1809.

VERY few pages of the original part of this work could have been read by any one at all acquainted with the style of Dr. Parr, without confidently guessing at the real name of Philopatris Varvicensis, even if the introduction had not avowed that the work is from the same hand as the noted preface to Bellendenus. The avowal is made in a singularly inartificial manner, purporting that *this* author has the permission of *that* author to insert a part of that preface, and that the authors are one.

'The character of Mr. Fox, which some years ago appeared in the Preface to Bellendenus de Statu, is inserted with the permission of the author, and the same person is to be considered as the writer both of the Letter and the Notes, which are placed at the conclusion of the work.' p. vi.

It may be deemed an act of condescension, in one of the first scholars in Europe, to take a collection of extracts from newspapers, magazines, reviews, funeral sermons, and fugitive poetry, for the basis of an ample literary structure, which was to display the attributes and decorations of all the orders of literary architecture. The proceeding is certainly no inconsiderable proof, that an author may be very learned, intimately acquainted with his subject, and an enthusiast concerning it, without necessarily despising every thing that has been written on that subject by his contemporaries. The talents and acquirements of Philopatris will be the more

freely applauded by every reader, from their being unaccompanied with any signs of the superciliousness, jealousy, and envy, which have often so seriously deducted from the claims of men of learning and wit.

An impartial execution of the humble office of making such a selection, whoever had undertaken it, would deserve to be acknowledged, we think, as a service to the public. Apart from any consideration of the literary qualities, good or bad, of the pieces forming this miscellany, it compels us to allow it some degree of importance when we reflect, that if we could ascertain all the readers of each of the pieces, it is a very moderate computation that more than a million of persons have read or heard read with real interest, and with a decidedly approving or disapproving opinion, some of the composition contained within these 160 pages. We have therefore within this space a portion of writing, which has engaged an extent and a degree of attention which may probably never be excited in the same brief space of time by any set of critical, moral, and biographical essays on one subject, that we shall ever again see brought together. It is also reasonable to believe, that, under the aid of that state of national feeling which was produced by the solemnity of the occasion, these pieces may have had a greater effect on the popular mind with regard to its views of what may be termed the morality of politics, than any other equal quantity of temporary productions. They will, besides, when thus collected, and preserved for another age, in a richer portion of classical condiment than probably any other person than this editor could have furnished, remain an amusing and instructive record of the kind of political and moral sentiments entertained, at the period when they were written, by a large proportion of our nation, as well as a tolerably competent memorial of the qualities of that wonderful man to whom they relate: and it is agreed on all hands that a very full memorial ought to be transmitted to posterity, since the subject is such a person as they probably may never see.

The collection contains a great deal of good writing, though but few specimens of the highest order. In the sum of the effect of all these delineations, the reader will be in possession of a bold, and substantially just idea of the man, provided he is sufficiently instructed in Christianity to make, from his own judgement, certain corrections in the moral lights and shades, in touching which very few of these numerous painters seem to have recollected or cared to direct a single look toward the standard of character held forth in revelation. A man like Fox, it should seem, is quite beyond the cognizance of Christianity.—But this point we may slightly notice a page

or two further on. To say that the prominent lines of Fox's character are justly drawn in many of these pieces, is no very high praise; the distinctions of that character being so strong, obvious, and simple, that a very moderate degree of skill was sufficient to discriminate and describe them. It may be easier to describe the Giants' Causeway or Mount Ætna, than many of the most diminutive productions of nature, or most trifling works of art. It was said of Fox's countenance, that the most ordinary artist could not well contrive to fail of producing some tolerable likeness of features so marked; and, in the same manner, even the least accomplished of the thirty describers of his mind, here brought together, has found it easy enough to tell of his vast comprehension, his natural logic, his power of simplifying, his unaffected energy, his candour, his bold plain language, and his friendly plain manners. In point of dignity the subject was worthy of Mackintosh, whose celebrated eulogium is inserted among the rest; but at the same time its obviousness was such, that all the dulness of Messrs. ——— and ———, belabouring and contorting itself, to the pain and pity of all beholders, to bring out something that should seem knowing, and philosophic, new, and fine, could not miss the substantial truth,—and has not prevented their perceiving, nor their saying, though in the most affected and pompous idiom, just the same things that have been plain to every body this forty years. It could not be supposed there was any great difficulty in saying such things; yet for having said such things, with a due portion of rhetoric, worked out of common-place into conceit or bombast, many a writer, possessed of less discrimination than would have been required for sketching the character of his errand-boy, has taken credit to himself as an eloquent and sagacious eulogist of Mr. Fox, whose death suppl'd so excellent an occasion to all who were capable of working in prose or rhyme. The occasion was indeed so singularly good for a piece of fine composition, that we really are tempted to doubt the sincerity of some of these eloquent writers, when they are professing to deplore it. We apprehend that persons desperately set on being fine writers, have a different mode from other men of estimating the loss of heroes and patriots; nor is there any doubt on earth that we have a very considerable number of persons in England, whose strongest emotion, on entering Westminster Abbey, and approaching the spot where Fox's remains are deposited, would arise from the complacent recollection of the splendid paragraphs they had been moved to indite by the event that consigned him to the dust. And if, on the spot, this self-gratulation should yield by degrees to more gloomy sentiments, the fair probability is, that one of the most prevailing of these sentiments would arise

from the consideration, that there is no chance of such another opportunity of shining. These observations may appear of a cynical cast, but we are nevertheless confident of the concurring judgement of every discerning person who shall deliberately read through the whole of this selection; for along with a considerable share of very intelligent and reasonable authorship, there is a noble quantity of elaborate bombastic extravagance, vain artifice of diction, and affectation of philosophic developement; precisely the right sort of composition to prove the writers devoid of any real sorrow for the mournful event, and most specifically fitted to become ridiculous, when forcing itself, with a singularly unlucky perversity, into a contrast with the simplicity and strength of Fox's eloquence. In any place that allowed room, it might be both amusing and beneficial to make a formal exhibition of this contrast; in our page it will be enough to quote a few short specimens of a kind of eloquence, to which it ought to be confessed even by Mr. Fox's warmest admirers that his genius would never have mounted, nor dared to aspire.—It is proper to premise, that the learned Editor's impartiality has admitted several pieces in which Fox's praises are given under the bias of hostile party spirit.

‘The force of Mr. Fox's reasoning flashed like lightning upon the minds of his hearers; the thunders of Mr. Pitt's eloquence gave irresistible effect to his powerful and convincing arguments. Though Mr. Fox's reasoning was always cogent, and occasionally conclusive in the detail, it was frequently defective in point of arrangement for establishing his general conclusion. Like the lightning to which we have compared it, many numberless distinct flashes succeeded each other in rapid order, without producing any impression correspondent either to their number or individual force. Bursting in frequent but often unconnected succession, from his fertile mind, they electrified when they did not convince, and always left a sense of admiration at their acuteness and splendour, even when their light was eclipsed in the glare of subsequent flashes. Mr. Pitt's eloquence, on the contrary, proceeded with all the majesty of sound, and all the force of fire; uniting the rapidity of the flash with the awful solemnity of the peal, it enveloped his auditors in the light of conviction, and made the impression indelible by the irresistible energy with which it was urged.’

‘Mr. Fox was unquestionably a great luminary, the centre of a comprehensive system, giving light and heat to a number of secondary bodies. The great Sun, however, of British Statesmen set with the late Premier [Pitt]. The time and lustre of that great Statesman's appearance above our political horizon will ever be remembered with pride by his grateful countrymen.’ pp. 12, 13.

‘Animated himself, he animated others. Unambitious of melodious words and studied phrases, that dwell only on the ear, the ardour and precision of his reasoning assailed the judgment, while the irresistible

thunders of his eloquence at once subdued and captivated the senses.' p. 43.

' Within the period of a few months, and at a crisis of fearful and portentous moment, death has been peculiarly and awfully conversant with the illustrious of our land. The moon has circled only a few times round our earth since India shed the tear of bitter regret on the ashes of our Cornwallis, and England and the world are now summoned to deplore their irretrievable loss in the genius and the beneficence of Fox.' p. 144.

' Grief sat upon the general countenance ; and, while the dust was committing to the dust, we beheld whatever was most exalted and dignified in our country, by rank, by talents, or by virtues, weeping at the pathetic spectacle, which was presented to them of human instability, and weeping also for the miserable disappointment of their own fondly cherished hopes of patriotism or friendship. The scene was also inexpressibly awful and impressive : the Genius of England appeared to hover over it in the majesty of sorrow, and the marble of the great Chatham, immediately overlooking the hallowed grave, seemed animated into speech ; and, with the shades of the mighty dead, whose ashes crowded the venerable fane, in still and moving accents to say to his new associate, ' Art thou also become weak as we ? Art thou become like unto us.' ' p. 145.

' The grandeur of his benevolence threw itself across the ocean to the regions of the East ; and struggled with the oppression which crushed thirty millions of the human race.' p. 146.

' Shaded by the prophetic mantle of his father, there was in the first appearance of the one (Pitt) something of sublimity ; splendid abilities, unusual sanctity of manners, bespoke and justified the confidence of his country.' p. 150.

' His (Pitt's) opponent rises—we forget the orator, and sympathize with every feeling of the man. With the energy of a master-hand he strikes out at every blow a distinct idea. He never spins the slight gossamir of sophistry, to catch the feeble and fluttering attention ; but, with Herculean nerve, we see him forge out link by link, the chain of demonstration. There is no pause, no respite, till the massive length is complete, and riveted round the mind.' p. 151.

Many persons being ambitious of writing with energy, if they knew how, we shall explain the art to them by the simple device of indicating, by means of Italics, how many places may be cut in an ordinary paragraph for the insertion of great words, and how many great words may be had to fill them.

' This severe discipline, so unexpected and so unmerited, gave the last polish to his *sublime* character. It purified his public principles. He now learned to practise patriotism for its own sake, his *great* mind rose superior to popular applause : and he persevered in the path of public duty from a *proud* sense of honour and *conscious* rectitude ; from a regard to dignity and consistency of character ; and from a *high* and

generous principle of love to his country. Thus he persisted in exerting his *amazing* energies to enlighten, and to save from impending ruin, a people that turned a deaf ear to his earnest and benevolent remonstrances; till, in the end, truth and reason, aided by his *potent* eloquence, and by the testimony of *sad* and dear-bought experience, gained a complete victory over prejudice and passion: and this *great* statesman, enjoyed the peculiar felicity of seeing the *loftiest* of his opponents giving way to the *cogency* of his argument, and his *illustrious* rival himself acknowledging, &c.' p. 143.

The oratorical extravagance that scorns the just rules of rhetoric, can seldom be contented with itself till it has also offered some insult to those of religion. In the present collection it is very remarkable, however, that the newspaper and magazine panegyrists have in a good measure avoided this sin, and left it to be committed almost exclusively by the *reverend* writers. Thus we have one preacher of religion calling Fox's eloquence 'divine', and saying that he predicted the consequences of the political measures adopted at a particular crisis with a 'precision little short of inspiration'; another averring that, as to prescience, 'his mind seemed to brighten with a ray of divinity'; another ascribing 'boundless stretch of thought,' and still another declaring that 'the comprehension of his mind was almost unlimited,' and apostrophising the Deity in the following terms:

'Gracious God! we bend in submission to thy will: we acknowledge thine infinite wisdom, and we adore thy righteous though inscrutable dispensations; but, when the little passions of the present day are extinct and forgotten, remote generations shall lament that it was thy pleasure to take away from thy favoured land, in the very moment when he was most required, this efficient instrument of thy benevolence; and shall reverently ask of thee why thine economy has only once, in a long succession of ages, imparted to an individual of our species so powerful a genius to design, and so ardent a desire to accomplish, the purposes of good.' p. 146.

This address to the Almighty does really appear to us like a very broad hint to him that he must now, in assisting our nation, do as well as he can with inferior means; having unaccountably deprived himself of the very best instrument he ever had for the purpose. It at least strangely forgets, in the divine presence, how absolutely the efficiency of all means depends on the divine will. We say nothing of the injudiciousness and extravagance of thus assuming, in an address to the Being who knows all men, that a particular English senator was colossally superior, in genius and benevolence, to the whole human race for 'a long succession of ages;' and representing that 'remote generations' will be almost moved to expostulate with the Supreme Governor on ac-

count of this senator having died at so premature an age as fifty-nine.

The impiety of attributing without ceremony the deliverance and safety of nations, not only in general to mere human agency, but also specifically to this or the other individual, prevails in this collection in about the same degree as in the general course of conversation. One instance, however, occurs of remonstrance against this notion in the latter shape, and we are tempted to quote it as containing a wonder; for while transferring dependence for national salvation from individual men to the general spirit of the people, it does nevertheless actually seem to recognize, in passing, that there exists something greater than man.

‘ But, profound as our grief is, and deeply as our sensibility is wounded, we must say, we were never of the number of those who imagined that the ruin or the salvation of the country depended on Mr. Fox, Mr. Pitt, or any other man, however elevated in rank, or distinguished by talents—but, under Providence, to the public spirit of the people themselves. Of this opinion we remain; and much as we wished for the life, and deeply as we deplore the death, of this transcendently great man, we fear not for our country. Those on whose conduct her welfare depends still live, and will continue to live so long as the waves shall encircle her shores. Kings, Heroes, and Statesmen—Edwards, Henries, Marlboroughs, Nelsons, Pitts, and Foxes, from time to time flourish and disappear—the People never die! Then let them know their own dignity—let them depend on their own virtue—let them endeavour, let them deserve, to be free and invincible—and till their sea can be dried up, and their rocks crumbled, they shall never be conquered or enslaved.’

Though certainly not sorry to learn that there is such a thing as Providence, that is, we suppose, the government of the Deity, we may be allowed to entertain some little doubt and fear, whether, under that government, such shouts of self-idolatry, such explosions of pride and presumption, are the best omens of ultimate triumph. It is not so long since, but that we can remember sentiments and language very much in this strain being circulated among the Austrian people and armies, a little after the battle of Esslingen,—we should rather say, a little before the battle of Wagram.

In entering on the perusal of a large assemblage of characters of Fox, most of them from the opening sentences, avowedly encomiastic, it was inevitable to anticipate for the writers a considerable degree of difficulty in combining a language of almost unbroken eulogy on the character, with the language of reverential respect to religious and moral principles. This respect, we were to take it as a matter of course, would at any rate be sacredly maintained by the Christian Ministers who appeared among the writers. We

shall bring together a few short extracts, to shew, that, if it is not too flattering an estimate of the religious and moral sentiments of the British people, laic and ecclesiastic, to take this selection as the standard, we have good reason to contrast ourselves so complacently with the infidels across the Channel.

‘In the earlier parts of his life the warmth of passion, and strong powers of imagination, led him undoubtedly into those errors of character which rendered him to the graver and moroser parts of mankind a subject of suspicion in politics, &c.’ p. 39.

‘He has vices, but they are vices which, though they may in a small degree tarnish the lustre, and sometimes impede the march of his abilities, have nothing in them to extinguish the fire of great virtues. In those vices there is no mixture of deceit, of hypocrisy, of pride, of ferocity, of complexional despotism, or of want of feeling for the distresses of mankind. His vices are such as might be found to exist in a descendant of Henry IV of France, as they did exist in that great father of his country.’ p. 64. *From a Speech of Burke.*

‘Mr. Adam acknowledged his antagonist’s conduct (in the *duel* between Mr. Fox and Mr. Adam) to be completely that of a man of honour, and it was extolled in all companies. Firmness, generosity, and courage were evinced by him on this awful occasion; and no action of his life tended more to endear and exalt him in the public opinion.’ p. 109.

‘We do not conceive it necessary to enter into a minute detail of all those deviations from prudence and rectitude which Mr. F. may have fallen into. The sway of fashion, the etiquette of custom, not to say the pressure of necessity, may have impelled him to have recourse to those expedients to obtain money which a practically wise man would have avoided, &c.’ p. 103.

‘We do not know that, in sketching the life of a statesman, it is necessary to speak of his attachment to the fair sex. All that can be said of him on this subject will only do him honour.’ p. 109.

‘His faults flowed from the same fertile region from which many of his virtues drew their source: they were faults which have been discovered in some of the most elevated and the most amiable of our imperfect kind: they were faults, in short, which, if we must deplore, we find it impossible to resent.’

‘Disappointed as he was, by his hurried doom, of the last darling objects of his pursuit, this exalted mortal died happy: his last breath indulged us with this consoling truth: he died with the blessed hope of a Christian, and he felt only for the wretchedness of those who were to survive him.’ *Dr. Symmons’s Sermon.* p. 148, 149.

‘With the exuberant animation which usually accompanies genius, he ran the eccentric round of dissipation. But this to him was a short and salutary experiment.’ p. 150. *Mr. Edgeworth.*

‘His public and his private life are beautiful parts of a consistent whole, and reflect mutual lustre on each other.’—‘He is the great ornament

ment of the kingdom of England during the latter part of the eighteenth century.'—'He is the mirror of the national character in which he lived—its best, its purest, its most honourable representative.' p. 159. *Mr. Godwin.*

'Virtues like these, above yon azure vault
Of blazing orbs, our groveling race exalt—
Virtues, like these, make *trivial* faults appear,
As the faint spots on day's refulgent sphere.' p. 179.

Rev. Mr. Maurice.

Moral and religious principles are more distinctly adverted to, in connexion with Fox's character, in a piece to which the editor has prefixed, we suppose on sufficient authority, the name of the 'Rev. Robert Fellowes', than in any part of the collection. In a literary point of view, also, the paper is remarkable, as displaying one of the most violent quarrels with unkind Minerva that we have ever witnessed. From beginning to end it is a furious effort to be grand, to be profound, to be comprehensive, to be imperial, to be oracular, and all so exactly in Fox's own simple manner,—as witness abundance of sentences like these: 'The heart of Mr. Fox was tenanted by none of those squalid forms which appear to have fixed their dwelling in that of Mr. Pitt;' 'as the opinions which Mr. F. maintained were founded on the basis of justice and of truth, they partook of the sanctity and eternity of moral obligation;' 'his was an ambition of a noble kind—it was never forsaken by justice, and it mounted even to the heavens on the wing of humanity.' But it is only on account of the reverend writer's austere notions of morality and religion, that we notice this paper more particularly than the others.

'Many who have no religion themselves, or in whom the varnish of exterior decorum is employed as a substitute for virtue, have often vented their slanders on the vices of Mr. Fox. But, of those vices which are the most unsocial and malignant cast, we do not believe that one can fairly be laid to his charge. The impetuous ardour of his temperament, and the restless activity of his mind, which, in whatever was the object of pursuit, never stagnated in indifference, often made him pass the limits of discretion. But the frigid calculations of mercantile prudence seem to be suited only to ordinary minds. The mind of Mr. Fox was not of that class.' p. 169.

Does the reverend writer also *preach* that, provided men have an 'impetuous ardour of temperament,' the difference between virtue and vice is for their sakes reduced by the Divine Lawgiver to a point of *discretion*? Does he expressly exhort the young men who are destroying themselves in the gaming and the gambling house, that their proper answer to the admonitions of their distressed parents or other friends

is, 'that the calculations of mercantile prudence are suited only to ordinary minds?' It is curious to think what an outcry of affected horror there would have been, if any of the clergymen distinguished by the term *evangelical* had let such a passage appear under his name. It is followed, in the way of challenge to the hypocrites or the puritans, with an ostentatious enumeration of the bad things of which Fox was not guilty; just as if it were the grossest illiberality to censure any character till it is stained and loaded with every vice of which human nature is capable.—The passage bearing a reference to religion runs thus:

'Though Mr. Fox was no formal religionist, yet the essence of religion which centres in charity was the predominant sensation of his heart. If religion consist in doing to others as we would they should do to us, if it have any connexion with a holy endeavour to preserve peace on earth and good will among men (and what Christian will deny this?) then we will venture to say, that Mr. Fox, who never made any show of religion, was, in fact, one of the most religious men of the age. The great object of his political life was to prevent the havoc of war and preserve the world in peace.' p. 171.

With respect to these sentences we have only to say, that we cannot wish to reduce a reverend subscriber to the thirty-nine 'Articles of Religion' to any awkward necessity of plainly declaring whether he thinks a *belief of the truth*, that is, of the *divine origin*, of Christianity, is at all of the 'essence' of a religious character.

All this is suffered to pass, by the reverend Philopatrius Varicensis; who, by the fact of selecting the pieces, is to be understood, as he observes in the preface, as giving 'a proof that his own mind was not unfavourably impressed with the propriety of the matter or the graces of the style.'

The reader will naturally inquire how the reverend Editor has acquitted himself, on the same subjects, in his own person. In the extract from the preface to Bellendenus, very properly placed at the head of this series of 'characters,' Philopatrius has purchased a kind of licence to exert his ingenuity in the character of apologist, by first pronouncing a decided censure in the character of moralist.

'Erupisse in eo fatebor, illum impetum ardoremque, qui, sive ad literas humaniores, sive ad prudentiam civilem, sive ad luxuriam amorésque inclinaret, in unum ageret, id toto pectore arriperet, id universum hauriret. Fatebor à vera illa et directa ratione non gradu illum aliquo, sed precipiti cursu descivisse; ut patrimonium effuderit, ut fœnore trucidatus sit, naturale quoddam stirpis bonum degeneraverit vitio ætatis.' p. 8.

In his Letter of nearly 140 pages, which follows the 'selection,' he adverts to Mr. Fox's religious principles in an interesting paragraph which we shall transcribe.

• Of Mr. Fox's religious tenets, I cannot speak so fully as from motives, not of impertinent curiosity, but of friendly anxiety, you may be disposed to wish. But I have often remarked that, upon religious subjects he did not talk irreverently, and generally appeared unwilling to talk at all before strangers or friends. When we look back to the studies, and indeed the frailties, of his youth, it were idle to suppose that he was deeply versed in theological lore. Yet, from conversations which have incidentally passed between him and myself, I am induced to think that, according to the views he had taken of Christianity, he did not find any decisive evidence for several doctrines, which many of the wisest of the sons of men have believed with the utmost sincerity, and defended with the most powerful aids of criticism, history, and philosophy. But he occasionally professed, and from his known veracity we may be sure that he inwardly felt, the highest approbation of its pure and benevolent precepts. Upon these, as upon many other topics, he was too delicate to wound the feelings of good men, whose conviction might be firmer and more distinct than his own. He was too wise to insult with impious mockery the received opinions of mankind, when they were favourable to morality. He preserved the same regard to propriety, the same readiness to attend to information, when it was offered to him without sly circumvention, or pert defiance, the same respect to the virtues and attainments of those who differed from him, and the same solicitude for the happiness of his fellow creatures. Thus much may be said with propriety, because it can be said with truth; and glad should I be if it were in my power to say more upon a point of character, which, in such a man, could not escape the observation of the serious, the misconceptions of the ignorant, and the censures of the uncharitable.' p.219.

Ought we to pretend to be at a loss as to the real meaning of this statement? and when we find it followed by what we sincerely wish we could call by any other denomination, than an apology for religious scepticism? The apology is indeed conditional, the benefit of it being restricted to those who 'are too discreet to proclaim their speculative scruples, and too decorous to disseminate them.' This propriety being preserved inviolate, 'perhaps,' says our learned divine, 'in many cases it is for the Searcher of all hearts alone to determine either the merit of assent, or the demerit of suspense;' the import of which observation the reader had better not examine, if he is resolved that a Christian Minister *shall* not be understood to insinuate, that we may disregard those parts of divine revelation which declare positively that no man to whom that revelation is presented can with innocence and impunity withhold his acceptance. This reference to the Searcher of hearts' in behalf of scepticism, in contempt of his own unequivocal denunciations of the guilt and punishment of unbelief, is with consistency enough, and without each further dereliction of Christian principles, followed, towards the close of this eloquent essay, by a direct invasion

of that awful secret office of judgement which had just been pretended to be left to his own Sovereign Authority; for that sovereign secret judgement is invaded, when the decision is here boldly assumed; and the decision is here boldly assumed in the case of the deceased Statesman, the 'demerits,' and therefore the consequences, of whose scepticism were, as we understood, to have been left to the sole judgement of the 'Searcher of hearts.' There is no sign of the trembling awe which would naturally accompany such a reference and the uncertainty respecting the result, when our author says, 'In the bosoms of those who attended him in his last moments, it' (the complacent character of his death) 'must excite the most serious wishes, that their own end "may be like his," and to himself, we trust, it was, in the language of Milton, "a gentle wafting to immortal life." But as if doubtful, nevertheless, of the propriety of expressing the confidence in a form liable to be brought to the test of revelation, our divine adopts the words of Tacitus concerning Agricola, 'Si quis piorum manibus locus, si, ut sapientibus placet, non cum corpore extinguntur magnæ animæ; placide quiescat, &c.

No religious reader of the series of extracts given in the last few pages, can fail to be struck with the reflection to what an unknown extent the mischief may be too reasonably apprehended to reach, which is done by a character in which superlative talents and some unquestionable virtues are combined with vice and the absence of religious principles, when it is seen that even the teachers of religion are by such a character seduced to betray it. It is obvious how powerful the depraving influence is likely to be on other men, who have not the information, the convictions, or the responsibility, implied and involved in the sacred profession, and who are perhaps half vicious and half sceptical already, if that influence is so strong as to make one most learned Christian divine, in a world intended and expected to go down to a future age, confidently dismiss to those abodes of the blest* which Christianity only assures its disciples, the person whom he has just confessed (we cannot honestly interpret the passage in any other sense) to be not a believer in the truth of that religion—if the influence is so strong as to make another divine proclaim with triumph that 'he died with the blessed hope of a Christian;'—if it is so strong as to make a third divine declare his exaltation 'above yon azure vault of blazing stars

* Unless indeed our divine believes, according to Tacitus and his 'pientes,' in the existence of some elysium, some other happy state of spirits, distinct from that revealed in the New Testament, in the existence of which also he believes.

—and so strong as to make a fourth pronounce him ‘one of the most religious men of the age,’ and scout, in highly laboured sentences of contempt, the ill-natured moralists, or the hypocrites, who would describe some of the most pernicious vices in any other terms than—‘passing the limits of discretion.’ There was evidently no need of the assistance of these reverend gentleman, to make the influence sufficiently extensive and mischievous; and how it may comport with the sacred profession, the grand object of which is to urge the infinite importance of the religion of Christ, to act as auxiliaries of that influence, must be left to their own consciences.

We must also remark how ungenerous it is to the memory of the great statesman, thus to force his character before the public in the precise form, and as if for the precise purpose, of a palliative of vice and religious indifference or unbelief. His pretended friends, when they might have maintained the continuity of their encomium by avoiding to advert to these points, choose formally to recognize them as parts of a character, which, notwithstanding these very serious evils, having still many excellences, and being great and imposing, they can hold up with an air of malicious triumph that seems to say, ‘Now brand these vices, and denounce, with your godly illiberality, this disregard of Christianity, if you dare; for in so doing you will attack one of the greatest geniuses and sincerest patriots of the age; you will insult the revered memory of the illustrious Fox.’ It is the old military stratagem of protecting the front from attack, by covering it with persons accounted privileged or sacred. The religious critic is reduced to the alternative, of either letting these reverend gentlemen have every thing their own way with respect to the slightness of the harm and final danger of gaming, libertinism, and scepticism,—or incurring the imputation of illiberality, perhaps malignity, towards the splendid qualities of Fox; which, in these eulogiums, are artfully disposed for throwing their rays across the deep moral and religious shades of the character, and thus giving them a deceptive appearance of extenuated evil. This imputation can be averted by no professions of admiration of his stupendous talents, of his zeal and labours in the cause of freedom and peace, and of his kind and invincible disposition; professions which, if they were not the most needless tribute to a character so pre-eminently rich in fame, we should make with a sentiment rather more cordially emphatic, we think, than the most pompous and sonorous of these congregated rhetoricians. They are many of them too fine, and too much occupied with themselves as

being so fine, to reach the pitch of our regret that the nation has now no such man to place at the head of its affairs; and we perceive such momentous interests, as scarcely ever occurred to the thoughts of these panegyrists, involved in those doctrines of freedom of which Fox was so noble an advocate. But all this will avail us nothing with a certain class of people, unless we accede to a suspension in *his* favour of the obligations of Christian morality and Christian faith. We must, however, take the consequences of venturing to assume, against such persons in general, and against some of these reverend gentlemen in particular, that, if the Christian religion be true, the vicious squandering of great pecuniary means of doing good, and the revels of almost boundless libertinism, followed by an illicit connection protracted to a late period of life, are great crimes in any man; and that they acquire an aggravation, instead of a diminution, of their turpitude, by being connected with an exalted intellect; and we must endure as well as we can the contempt of the Rev. Philopatris, the Rev. Mr. Fellowes, &c., for the fanaticism of doubting whether a sceptical indifference to Christianity is exactly the proper state of mind to constitute a man 'one of the most religious men of the age,' or to authorize the confidence which, after he is departed, assigns him to the company of the spirits of the just.

If the junta of panegyrists had carefully abstained from whatever would interfere with the laws of religion, and confined themselves to a display of Fox's character as a statesman, an orator, a scholar, and a gentleman, it might have been no compulsory duty of serious critics to remind the readers, that the possession of the specific excellences appropriate to these characters cannot transfer the individual into a distinct economy from that in which the Divine Being has placed the rest of the species, with regard to religious obligations and the pre-requisites to future happiness; and if duty permitted them to be silent on this head, assuredly policy, in these times, would enjoin them to be so. But when, instead of this abstinence, the writers before us have expressly and optionally pointed at religion in order virtually to explode it by means of Fox's character, we are compelled to offend some readers perhaps once more, by asserting, (notwithstanding our ardent love of liberty and admiration of Fox), that it is necessary for a man to be Christian, even *though* he be an excellent statesman and consummate orator.

The Letter of Philopatris completes the first volume. It combines sketches of Fox's character with a desultory discussion of the political principles on which he acted, and

great number of incidental topics, moral, philosophical, and literary. The writer's mind is teeming over with all manner of knowledge, and unfettered from all manner of method. Not however that he cannot, when he pleases, shew himself a most perfect master of every art of arrangement, and every dexterity of logic. But he is too sprightly to carry on this arrangement and logic with a protracted regularity. The composition runs, jumps, and darts, along a mazy and endless series of luckinesses, smartnesses, quaintnesses, artifices, acutenesses, and brilliances. At every inch the irregular track is beset with subtilties, discriminations, and antitheses. Between vivid fancy and intellectual sharpness all the paragraphs are just like *chevaux de frize*; throw them in any way you please, they still present a point. And for passing with perfect ease from one department of literature and knowledge to another, Philopatris is the very Mercury. Nay, we will acknowledge our suspicions that we have got an avatar of the Hindoo god Crishna, of whom it is recorded, that, at one particular season in ancient times, he would present himself, all at his ease, in whichsoever of a vast variety of apartments the amazed beholder might successively look into. Within the space of a dozen pages, our author shall be found in the ancient classics and the modern reviews, in politics and in particles, in antiquities and incidents of the day, in theology, morals, history, poetry, and contemporary biography, in the company of Solon and Thales, and that of Sir Samuel Romilly. And yet, from his mind being so full of analogies, which approach to a contact at so many points, his transitions do not appear awkward or abrupt. But the transition in which he shews the most amazing facility, is that from all things and languages into Greek. By some inconceivable law of juxtaposition he seems on the very edge of this at all times and places.

In this slight description we refer fully as much to the volume of notes as to the Letter concerning Fox, in which better the strong interest of friendship has kept the writer more constant to his subject. In many points this Letter does eminent justice to the subject, as it abounds with acute discriminations. We will transcribe only one page.

Where could you have found a statesman so qualified by the impartiality of his spirit and the extent of his views to fix upon right measures for the accomplishment of right ends: to separate appearances from realities in the political horizon: to reason down local and temporary prejudices into subjection to the eternal laws of justice, and to infuse confidence into the minds of enlightened foreigners, with whom he was officially to discuss the intricate and jarring claims of powerful and

jealous nations? Where could you have found an orator gifted with properties of eloquence so many and so great, always exciting attention by his ardour and rewarding it by his good sense—always adapting his matter to the subject, and his diction to the matter—never misrepresenting when he undertook only to confute, nor insulting because he had vanquished; instructive without a wish to deceive, and persuasive without an attempt to domineer—manfully disdaining to seize the incidental and subordinate advantages of controversy, and inflexibly intent on developing the substantial and specific merits of the cause in which he was engaged—eager for victory only as the prize of truth—holding up uncommon principles in the most glowing colours, and dignifying the most common by new combinations—at one moment incorporating wit with argument, and at the next ascending from historical details to philosophical generalization—irresistible from effort, captivating without it, and by turns concise and copious, easy and energetic, familiar and sublime. p. 179.

The volume of notes is absolutely a Hercynian forest, on which, after the undue length of time already expended on the work, we must not enter. The mass is not the less multifarious from its being almost all comprised in TWO NOTES, each of them about 200 pages long. The one is on the subject of the Penal Laws, the other on Fox's historical work. In the former the author proposes to abrogate the whole penal code, and replace it by a more mild and philosophical system, in a great measure declining the aid of capital punishment. The several species of crime are ingeniously discussed, with a view to the proof that some other form of punishment would better correct or avenge. In the miscellaneous discourse put in the form of a note on the subject of Mr. Fox's work, there is a great deal of research into the ecclesiastical history of our country.—Philopatris is the ardent friend of the principles of civil liberty, and of religious liberty—as far as concerns the Roman Catholics; but it seems there is of late years arisen a most pestilent set of fanatics, under the assumed name of *evangelical* Christians, the outcasts of reason, the disgrace of our country, and the danger of our established church. Well then, shall we persecute them, shall we coerce them? Oh no, says he, I am the enthusiastic friend of freedom; we must only 'by well-considered and well-applied regulations restrain them.' And this is all that has been learned from all the argument and eloquence of Fox! We have never so impressively felt the superiority of that great patriot's mind, and the irreparable loss the nation has suffered in his removal, as since we have seen how little of his principles and his illumination have been left among his professed friends and disciples. This most learned work, after soaring and glittering a length of 800 pages, ends in the com-

pletest bathos that ever learned performance merged in—it actually falls and splashes in praises of the ‘Barrister.’

Art. VI. *Some Particulars in the Character of the late Charles James Fox*; proposed for the Consideration of Philopatris Varvicensis. In a Letter from Philotheus Antoniensis. 8vo. pp. 33. Price 1s. 6d. Stockdale. 1809.

NOTHING can be more temperate, candid, and respectful, than this Letter. The utmost vanity of Philopatris could not desire any thing beyond the language in which he is here addressed.

‘To the claim of patriotism, which your title-page asserts, the body of your work bears testimony that you may unite others of no less honourable distinction. It discloses a mind enriched with the treasures of philosophy and learning; and a heart adorned with the Christian graces of piety and charity. It concurs with popular rumour, and (if I mistake not) with your own acknowledgment, in attributing itself to an author second to no man in intellectual endowments, and literary attainments; rendered venerable by years and experience; and consecrated by the profession of a Christian divine.’ p. 4.

It is evidently not the fault or the intention of the Letter-writer, if one or two of the lines of this flattering picture are considerably eroded by his subsequent remarks. But if the very learned person addressed were obliged to reply to them, he might find it not a little difficult to prove the perfect consistency with Christian piety, with the venerableness of age and experience, and with the sanctity of the theological profession, of such a very soft language as he has held himself, and such a light, indulgent, and even apologetic language as he has admitted under his sanction from others, with respect to profligate morals, and of the apparent compromise of the principles of the Christian faith in some of his own expressions, and the contempt of it in some of the pieces inserted in his book.

Philotheus concurs with all other persons in a profound admiration of Mr. Fox’s talents, does willing justice to the higher moral points of his character, and shews himself extremely anxious to avoid the appearance of ungenerous and envious personality, while he insists that the essence of Christianity must not be sacrificed in compliment to any man. In the mildest language possible, he represents the enormous mischief that would attend the success of a combination of writers, including several of the sacred profession, in placing a person like Philopatris at their head, earnestly endeavouring to impress on the public mind that a character such as that of Fox is something near a model of complete excellence,—if the vices of that distinguished person were

such as even many of the panegyrists do not hesitate to assert or allow, and if his views of religion were such as Philopatrism has not taken upon him to deny. The writer then briefly, and in terms of as much forbearance as possible to Mr. F., states the charges under these two heads; animadvert, with a mildness little deserved, on the immoral encomiums of some of the writers, cites and applies the appropriate declarations of divine revelation, expostulates with Philopatrism on the disregard of these declarations evinced by him and his clerical brethren in positively assuming the future happiness of a person of the habits and principles described; and, after looking around for any faint surmise to relieve this melancholy topic, concludes by solemnly representing the necessity, whatever be the consequence, of maintaining an inviolable fidelity to the Christian truth. About the middle of the Letter he forcibly exposes the mischievous fallacy of one of Philopatrism's writers, in representing benevolence as the essence of religion.

We may safely say, it is absolutely impossible for censure to be expressed in a less offensive manner than in this Letter: and therefore if any of the parties concerned should read it with a resentful feeling, it would only prove that there are some minds on which all admonition is necessarily lost.

Art. VII. *A Dane's Excursions in Britain.* By J. A. Andersen, Author of a Tour in Zealand, &c. &c. 2 vols. 12mo. pp. 380. Price 9s. Matthews and Leigh. 1809.

ONE of the chief excellences of a traveller, more especially in this travelling age, consists in knowing *what* to describe; an excellence, on the possession of which we are sorry we cannot compliment Mr. Andersen. A performance more entirely uninteresting, it has seldom been our fate to peruse; and why it should have been inflicted on the public, is a question we are not at leisure to determine. The 'Excursions' of 'a Dane' are made up of the most part of trifles so perfectly insignificant, as no sensible Englishman, we are clear, would ever have ventured beyond the precincts of a private letter; nor have they, in recompence for their intrinsic insipidity, that air of carelessness and *naïveté*, which sometimes diffuses a peculiar charm over the observations of a foreigner, who is unaccustomed to the influence of national associations, whose remarks are often, on that account, new and striking.

Mr. Andersen is pleased to inform us that he 'left the Sound on a fine day in Oct. 1802'; and arrived at London after a fair passage of a few days. A first view of the metropolis, it should seem, gave him 'considerable disappointment', although he is by no means uniformly severe in his decisions, for he was 'much pleased with the *neatness* and *cleanliness* of Gravesend!' Finding himself in London, he loses no time, but enters 'a coffee house in Cornhill for the purpose of filling up a considerable chasm in his political information', and after that 'a tavern in Leadenhall Street' for the purpose, we presume, of filling up a 'chasm' of a different kind. Here, too, a 'chasm' occurs in the narrative; and for three years our author's descriptive powers lie dormant. They revive, however, in 1805, and exert themselves with increased violence in 1807, when he departs in the latter part of October by the mail for the north of England. The 'mail' takes him to Darlington, where he remains for the space of about three calendar months. Here, we are pained to observe, he grows extremely giddy and dissipated. He not only subdues 'an insuperable aversion to private theatricals' which he once seemed to entertain, but actually starts up a first rate and finished performer; and although he had previously 'never directed his thoughts to the diversion of dancing', yet in a short time we behold him cutting capers with inexpressible complacency at the Darlington Assembly. Nay, at p. 124 we find him absolutely delighted 'to behold Ministers of the gospel laying aside, for a while, the rigid severity of their functions, to enjoy the honest comforts and rational amusements of life'—to wit, the above mentioned diversion of dancing. We forbear quoting names on this occasion; but we may be allowed to suppose, that were such 'honest and rational' divines frequently stigmatized with this sort of commendation, they would be apt to select more canonical amusements.

Leaving Darlington, Mr. Andersen visits Newcastle, Sunderland, Warkworth, &c. &c. and proceeds to Scotland, where he quotes Mr. Scott's Lay on the banks of the Tiviot, and pillages the 'album of Melrose' on the spot. Last of all, he arrives at Edinburgh: and here, having duly admired the New Town, and the Old Town—*horrescimus referentes*—he is suddenly cut short by the knees: we are startled by a constellation of asterisks, and saluted with the following droll advertisement from the publisher.

'Here end the Excursions of the Dane. Mr. Andersen, the author of a Tour in Zealand, the translator of the Great and Good

Deeds of the Holsteinians, and the writer of the present volumes, has here abruptly suspended his task, and made, as the publisher must think, an excursion from Britain !

But the saddest part of this merry freak remains untold. Mr. Andersen hath not only 'suspended his task', but hath decamped in the middle of a volume. It is indeed a most comic calamity; and we unfeignedly compassionate the agonies which have been endured to eke out the said volume to something like a conclusion. This is at length accomplished, however, by thirty two passages of what are drily termed 'Notices', consisting chiefly of peculations from Carr's *Caledonian Sketches*, and the *Edinburgh Review*; twelve pages of index, more useless (if possible) than the things indicated; and fifteen pages of a catalogue of 'Books published by Mathews and Leigh, 18, Strand!' *Tantæ molis erat!*

Art. VIII. *Essays on the Nature, Order, Privileges, and Duties, of the Christian Church*: with an Address on Personal Religion. By Charles Dewhirst. 8vo. 1808. pp. 223. Price 5s. Conder, &c.

THE terms of this title do not precisely express the nature of the work. "*The Christian Church*" is a phrase appropriated, we believe, by general usage, to denote the *Catholic Body of True Christians* subsisting under all the varieties of external form and polity. The use of the indefinite article, or of the plural number, would have conveyed a juster notion of the author's design: for his *Essays* relate to those detached communities, which, in the sense of the Congregationalists, are denominated Churches of Christ.

The *Eclectic Review* was never intended to attach itself to any party, on these points of ecclesiastical debate: but to promote the stability of our common faith and the diffusion of a comprehensive charity, upon the great and liberal principles of the gospel. On these principles, however, we are happy to state that Mr. Dewhirst's *Essays* are intitled to honourable notice. They have little of controversial discussion, and none of the sectarian sourness which is no less injurious to the spirit of Christianity than the narrow-minded bigotry of an intolerant churchman. Their object manifestly is, to employ the views of ecclesiastical order and discipline which distinguish the majority of English dissenters, as aids to piety, benevolence, and the universal practice of holiness.

These *Essays* have the following titles:

1. On the Importance of attending to the Subject.
2. On the Nature of the Church of Christ.

3. On Experimental Religion, as requisite for Communion.
4. On Practical Religion.
5. On the Pastoral Office.
6. On the Office of Deacons.
7. On the Regard due to the Ministry.
8. On the Social Duties of Christians.
9. On Self-Examination, previous to the taking of the Lord's Supper.
10. On the State of the Mind during the Administration of the Lord's Supper.
11. On the Duty of the whole Church to extend the Kingdom of Christ in the World.
12. On the Communion of Saints in Heaven.

The volume is closed with what the author justly terms, A Serious Address on the subject of Personal Religion.

Mr. D. asserts that the admission of 'human authority' in Christian Churches, under which name he not obscurely refers to the Episcopalian and the Presbyterian mode of jurisdiction, is 'a debasing and pernicious sentiment, which during the first three centuries, never entered into the minds of Christians'; and he afterwards repeats the assertion, pp. 15, 17. We shall not enter the lists of controversy with our author on the admissibility of *any* human arrangements in church polity; though we apprehend that, in that question, more difficulties lie on the Independents than their writers usually seem to be aware. But, on the point of historical fact, Mr. D. is certainly mistaken. Unexceptionable proofs of confederations of Christian communities exercising a modified authority in their provinces, and of a large jurisdiction on the part of the bishop and his presbyters in the respective communities, occur not only in Eusebius, and the spurious but very ancient Apostolical Constitutions, but in Ignatius, Tertullian, and Cyprian.

The account of the rite of Ordination, p. 74—77, is defective and unsatisfactory. The author, though referring to several minor passages, takes no notice of Acts xiv. 23. perhaps the most important passage in the controversy.

The style is in general commendable; but we have noticed some awkward and inaccurate expressions, some instances of a peculiar phraseology which are not obviously intelligible among denominations of Christians different from that of the author, and some redundancies and confusion in the use of metaphors.

As an example of the serious and amiable spirit which uniformly appears in this volume, we shall copy two passages; the one from Essay xi, and the other from the concluding Address.

‘Christianity must be acknowledged by all, who have duly considered it, to be the fountain of life, to a dying world. That its blessings are adapted to the whole human race, is an inducement to believe that a time shall come when they shall be universally enjoyed. When we compare the various circumstances which are taking place among the kingdoms of men with the ancient predictions relative to the glory of the latter day, we see strong indications that the time to build the temple of the Lord is fast approaching. But how painful it is to reflect, that the Churches of Christ, on whose efforts, under the blessing of God, the universal spread of the Gospel is dependent, are not sufficiently awake to a sense of the importance of their duty, nor united in their benevolent exertions to evangelize the whole world. It is truly lamentable to think that so many Christians are discovering an inclination to find fault with the attempts of others, instead of displaying a laudable ambition to lay at least one stone in this living temple.

‘Missionary exertions have for their object the melioration of the deplorable state of society under which millions of our fellow-creatures have groaned from age to age. They aim at finding out man in his most degraded condition, and at raising him from the ruins of the fall to a state which shall ultimately vie in glory and bliss with that of the highest Archangel in Heaven. They send messengers to him who describe his awful condition as a transgressor of the law of God, and as exposed to the wrath which is to come; who tell him of the love and mercy of God to a lost world; who exhort him to believe on the Lord Jesus Christ that he may be saved; who enforce on his attention a holy life and conversation; and who assure him that there is a world of glory beyond this vale of misery, where virtue shall be crowned with an eternal recompence. They have for their object also the bringing of the lost sheep of the house of Israel into the fold of Christ. To view the present degraded condition of the Jews cannot fail to excite in every sympathetic mind the tenderest commiseration. We, my Christian Brethren, are their debtors. From them the word of the Lord came unto us. “Through their fall,” says the Apostle, “salvation is come to the Gentiles.” But we look for a period when their gathering in shall be nothing less than “life from the dead.” With a view therefore to this glorious event, exertions are made by Missionary Societies. Their great object then is to be the honoured means of bringing in the Jews with the fulness of the Gentiles, and of gathering that multitude which no man can number out of every kindred, and tongue, and people, and nation, which shall encircle the throne of God and the Lamb throughout an eternal day. Such is their ultimate design; and, it may be justly said, a design more distinguished by traits of divine benevolence never entered into the mind of man or angel.

‘On these considerations an universal union in Missionary exertions is urged as the great duty of the whole Church, in order to extend the Kingdom of Christ throughout the world. Such exertions may be aided by speaking well of them whenever they are the topic of conversation. And it may be asked, can a sound reason be offered against

them? No, not one. They may be aided by fervent prayer on their behalf in daily devotions. Let Christians, then, in their addresses to God, give him no rest till Zion become a praise in all the earth. They may be aided by annual subscriptions from individuals, and stated collections in Churches to defray their expence. Let Christians then honour the Lord with their substance. They may be aided by looking out for suitable persons as Missionaries, and encouraging them to embark in the great work. They may be aided also by the personal attention of the able and willing in a great variety of ways. Now, whenever the time shall come that the Churches of Christ shall all with one heart and with one soul contribute their wise counsels, their fervent prayers, and their benevolent exertions, then it may reasonably be expected that the truth as it is in Jesus shall become resistless in its progress and universal in its diffusion.' p. p. 175—178.

'Another great end of your existence in this probationary state is, to attend supremely to the grand design of revealed religion as contained in the sacred Scriptures. The works of Creation and Providence, however impressive in themselves, or affecting at particular seasons to the mind of man, do not afford either that instruction which he needs, or that influence which is requisite, in order either to guide him with safety amidst the various snares of this mortal life, or to console his drooping spirits in the prospect of death, or to raise him to a state of unutterable happiness beyond the grave. The invaluable gift of a divine Revelation, which includes the will of God to fallen man, and which proves an infallible guide to immortal glory, must ever be viewed as a most amazing expression of the benevolent regard of the Supreme Being to a lost world. The Subjects contained in the sacred Scriptures are such as might reasonably be expected to flow from Him who is the fountain of infinite intelligence. These writings shed a peculiar light over many of the dark and mysterious events in the course of Providence, and extend their rays over the gloomy vale of death to the fair realms of unfading glory. They give us just views of the present condition of the human race, and they unveil the final destination of all. They assure us that we ourselves possess already the sparks of immortality, and that these sparks shall attain the unquenchable ardour of immortal fires. But these writings are peculiarly distinguished from all others by the divine plan of human redemption. This, we learn, originated in the good pleasure of God. It was accomplished by Jesus Christ, when he made his soul an offering for sin. Its benefits are applied to men by the influence of the Holy Spirit. Upon this stupendous plan, therefore, countless millions of the human race are justified and sanctified in the name of the Lord Jesus, and by the spirit of the living God; while all the perfections of Deity, in these amazing works of sovereign grace, shine with united and unsullied lustre. Let me then entreat you to peruse with seriousness and fervent prayer the sacred Scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus. O let not this language be written against your names in the book of God's remembrance! "This is their condemnation, that light is come into the world, and they have loved darkness rather than light, because their deeds were evil."

Art. IX. *Memoirs of the Rev. Samuel Bourn*, for many Years one of the Pastors of the United Congregations of the New Meeting in Birmingham and of the Meeting in Cosely ; with an Appendix, consisting of various Papers, and Letters, and biographical Notices of his Contemporaries ; and a Supplement, containing Specimens of his historical and catechetical Exercises. By Joshua Toulmin, D. D. 8vo. pp. 378. price 7s. Johnson, 1808.

NONE of the arts, which have been improved by the genius and taste of the moderns, seem to approach so near perfection as the art of biography. The labours of Nepos, of Tacitus, and of Plutarch, are mere trifles, compared with the kindred productions of our own compilers of Memoirs. To trace the successive steps of this huge improvement, would perhaps appear unnecessary and tedious ; but, as we are all delighted with striking contrasts, a comparative view of the biographic art in its infancy and its present state of maturity will no doubt be more easily tolerated ; and it may enable such of our readers, as have derived their notions of biography from the meagre samples of the ancients, to form a just estimate of Dr. Toulmin's attainments in this department of literature.

As children are attentive only to what is novel, or uncommon, or dazzling, so, at first, the founders of states, the inventors and improvers of philosophical systems, the benefactors and the scourges of mankind, the extraordinary and remarkable part alone of our species, were selected to afford instruction and amusement by the story of their lives. A detail, however, of the actions and fortunes of such persons, and the progress of their minds, must necessarily be too copious and too vast a subject, for the minute industry of modern authors ; and require greater intenseness and elevation of mind, than can reasonably be expected from readers in general. Hence an individual is taken at hazard from the common mass, so exactly like those whom we see every day, that with the exception of a few characteristic particulars, such as the colour of his buttons, or the cut of his wig, we should readily mistake him for our neighbour in the next house.

This improvement in the subject, has occasioned another no less important in the bulk, of biographical works. The ancients, absurdly enough, measured the size of their volumes by the facts and reflections naturally relating to their subject. At present, the geometry of the book is first agreed upon, and then the facts must be so told as to occupy the pages previously allotted them ; and if, after due stretching they should still be deficient, they must be eked out with appendices and supplements, no matter on what subject, to the requisite length. An ancient biographer, to preserve the

thread of his narrative unbroken, and render the character and actions of his hero as instructive as possible, was obliged at times to give a short account of his ancestors and contemporaries. The moderns have so far improved upon this hint, that, before they come to the life of their principal character, they gratify us with a full and particular account of his progenitors, as far back, if any patience of research can procure it, as the days of the Conqueror, and of all persons with whom he may have happened in the course of his life to have spent an evening. Instead of the titles of an author's publication, one or two of his remarkable sayings, or an extract from his correspondence, with which rude antiquity would have been satisfied, the biographers of our age, if they should be so lucky as to have an author to commemorate, stitch into their work large shreds, from books so common as to be in every library, or so scarce, because so useless, as to be generally unknown; and fasten to these all the dull conversations that can be preserved by the most tenacious memory, and all the letters, however silly or secret, that can be recovered by the most laborious diligence.

Little disposed as we are to be liberal of commendation, justice extorts from us the confession, that Dr. Toulmin's *Memoirs of Mr. Bourn* are profusely decorated with modern improvements, and touched off in almost the first style of the fashion. This, indeed, might have been surmised from the title, which we have given without any abridgement; and will be fully ascertained by the account which we shall now furnish of the contents.

Mr. Bourn was not at all distinguished by his learning, or penetration, or piety, from his brethren among heterodox dissenters. On this account, he must be regarded as a fit subject for the pen of a modern biographer. That he was born in 1689, at Calne; that he was first settled at Crook in Westmorland, where he was converted to high Arianism, and that afterwards he propagated this system of faith successively at Tunley, Chorly, and Birmingham and Coseley; and that at the latter place he died of a paralytic affection, March 23, 1754,—is a story that might have been told in a few words, had not Dr. Toulmin resolved to work it up into an ordinary sized octavo. Now the fact itself of having effected this purpose, decisively proves, we conceive, the fertility of his invention, no less than the patience of his industry, and the greatness of his ambition.

The introduction of the volume before us is laudably dedicated to the parents of its hero. The first chapter contains an account of his birth, education, and settlement at Crook, a panegyric upon his courage in studying the tri-

nitarian controversy, and a neat digression comprehending a review of that controversy from the days of Clarke to those of Priestley. The second chapter embraces a great quantity of matter, most of which has very little connection with Mr. Bourn. The third is a review of his pamphlets; and, as criticism is useless unless illustrated by examples, Dr. T. has judiciously interwoven, with a chronology of the dates of their publication, large quotations from those tracts that fell into his hands, and his opinion, sagaciously inferred from their titles, of those that he could not procure. The fourth chapter is a lecture upon the most prominent features in Mr. Bourn's character, exemplified by extracts from his publications, several letters, and a few anecdotes well suited to sustain the chit-chat of a fire-side, when there is nothing else to be found. In the last chapter, Dr. T. edifies us very pertinently with an account of Mr. B.'s wife and children. All this is followed by an Appendix, containing, among other things, a long and very dull letter from a Mr. Richardson to Mr. S. Bourn, senior; which Dr. T. thinks 'deserves to be preserved, as calculated to correct some false ideas, and to remove some prejudices existing in the minds of those, who, in the present day, claim the exclusive merit of embracing evangelical sentiments;' many letters of Mr. Bourn's; the lives of thirteen dissenting teachers; with many other papers and documents, valuable principally as they augment the bulk of the volume. The supplement consists of several historical passages of the Old Testament narrated in Mr. Bourn's own terms, each accompanied with a number of pithy remarks, which are then reduced into the form of questions.

Dr. Toulmin's ostensible reasons for publishing Mr. Bourn's epistolary gossip, are extremely forcible: the letters 'of good men' (he says) 'convey moral lessons with simplicity and force; and those of men who have moved in a public sphere often furnish entertaining and interesting anecdotes. Contrary to our first intention, we shall make two extracts: the first, we presume, containing a 'moral lesson,' the second an 'interesting anecdote.'

'One argument' (says Mr. B. addressing his son Abraham) 'for a wig (which you write whig) is your having worn your hair these ninety years; apply that argument to your skin, which you have worn long, and see if it will hold for a change. Your hair is not really so old as you imagine, it is renewed every year, and it is not unhandsonly, but if very troublesome, I shall not oppose your converting it into a wig, though perhaps it may be as well to defer it now till next spring.' p. 215.

'And now you will think it time to inform you, that through

good hand of God about us, I and my spouse came home in safety, and, except the least, who is grown better, found our family in health. The worst incident upon the road, which I recollect, was, that I left my mare at Derby, very lame; she had received several bites and blow from my brother's inhospitable beast; but Cor. Crompton lent me one of his old servants till mine recover.' pp. 180, 181.

Beside a large portion of this sort of instructive and amusing matter, we have two curious letters, at least equal in point of energy to the most eloquent effusions of Billing-gate; in which Mr. B. discovers his zeal in what Dr. Toulmin would probably denominate the 'cause of free inquiry.' There is something rather mysterious in the expression, that we do not pretend to comprehend. But perhaps our readers will detect the nature of this zeal, when we inform them that it wastes its fury in attempting to prove, that those who employ a man to teach the Christian religion have no right to require from that man an explicit and copious account of what he conceives its principles to be. To call the exercise of this right the erection of an inquisition; to confound it with a test proposed by a magistrate as a qualification for enjoying civil rights and secular emoluments; to ask whence it is derived, or condemn those who claim it, is perfectly ridiculous. The preacher is employed for the express purpose of propagating sentiments; and it is upon the supposition that his sentiments are approved by those who employ him, that he is appointed to the office. To deprive them of the right of judging in this case, is a gross absurdity; and is especially unpardonable in dissenters, who plead the right of private judgement to justify their separation from the church. To recommend a subscription to the Bible as sufficient for the satisfaction of a religious society, is trifling, or treacherous; a man's profession of belief in what *he* considers the doctrine of the Bible may be no greater security to a congregation that he will teach what *they* believe the doctrine of the bible, than if he had subscribed the Koran. In saying this much, we are not contending for the propriety of requiring subscription to articles of any kind as the condition of a minister's appointment; but merely that those who employ a teacher have a right to know what he means to teach, and a right to require a full explanation of his leading principles, in writing, or in any other way, if they deem it necessary.

We must now dismiss this article, by requesting such of our readers as at all question the justice of the high opinion we have expressed of Dr. T.'s biographical talents, to consult the volume themselves; and we think an attentive perusal will induce them to acquiesce in our decision.

Art. X. *Historic Anecdotes and Secret Memoirs of the Legislative Union between Great Britain and Ireland.* By Sir Jonah Barrington, one of his Majesty's Council [Counsel] at Law, Judge of the High Court of Admiralty of Ireland, and Member of the late Irish Parliament for the cities of Tuam and Clogher. Part I. royal 4to. pp. xlii. 26. Price 1l. 1s. Robinson. 1809.

NOTHING but ignorance can be admitted as an excuse for indifference to the affairs of Ireland. The condition of that unfortunate nation, is no trivial object with thoughtful and enlightened observers; and every man who loves his country or his kind, when acquainted with its condition, must be concerned for its interests. In its melancholy history; in its natural advantages and constitutional character; in the hideous deformity of its physical, intellectual, and moral state, we find circumstances that particularly heighten the ordinary concern we ought to feel for it, as comprising five millions of the human race. Review what it *has been* for centuries,—nearly stationary amidst the general progress of civilization around it, the victim of barbarism, poverty, strife, and bloodshed, the sport of arbitrary power and lawless violence. Consider what it *might be*, with a genial and improvable climate, a soil of exuberant fertility covering a storehouse of mineral riches, a coast and situation pre-eminently favourable to commerce—and with a population of geniuses and heroes. Contemplate what it *is*,—wretched, ignorant, and vicious; under bondage to impetuous and ungovernable passions, to a blinding, infuriating superstition, to necessary coercion and needless intolerance. If this be the gloomy view which a philanthropist would take of Ireland, how much would its shadows be deepened, should he regard it with the eye of an Englishman,—in its relation to Britain, as an integral part of our body politic, the right arm of the empire, qualified to render a full proportion of industry to enrich, and vigour to protect it, but at this moment unstrung and precarious, eminently exposed to attack, and liable to be turned by our enemy against our vitals.—None of our readers, we are persuaded, who reflect for a moment on the subjects we have briefly alluded to, can entirely divest themselves of all solicitude for the prosperity of Ireland. They will agree with us in welcoming every kind of information, let it come from whatever quarter, and accompanied with whatever misrepresentations of passion or prejudice. We can never possess, in the grand store of knowledge, upon any subject, too many facts, or too many reasonings; but we may very easily possess too few. Let the *whole truth* respecting the condition, the feelings, the wrongs, and the interests of Ireland, be diligently collected

and faithfully unfolded before the public. If it be true, as this high-spirited and respectable writer insists, that the legislative Union of the two countries was procured by artifice, cajolery, and corruption, against the general sentiment of the Irish people, against the convictions even of those who promoted it; if it be true, that the Irish people after ten years experiment are not reconciled to this important change, but confirmed in their antipathy to it; if it be true, that such antipathy is the offspring of national feeling, cherished by just views of national policy, and too deeply rooted in the hearts and understandings of our fellow subjects to be removed by any measures of conciliation or force of argument—these truths are beyond all doubt of vast and vital consequence. In proportion to their importance, a publication which attempts to establish them should be respectfully received, and jealously scrutinized. As only a small part of Sir Jonah Barrington's work has yet appeared, all general conclusions, respecting the statements of fact and opinion which it contains, would at present be rash and unsatisfactory. We must confine ourselves, on this occasion, to the task of describing the part already published; in which it is our duty to be as copious as we can, for the benefit of those who may be involved by its appearance in a vexatious struggle between curiosity and prudence, attracted by its momentous subject, and repelled by its exorbitant, indefinite price.

The work is introduced by an *address* to the Prince of Wales, which the author is whimsically anxious to distinguish from a *dedication*. He reminds his Royal Highness, that 'the Irish Parliament, true to the vital principle of the federative compact, at its peril asserted his constitutional rights, when that of England seemed greatly to have forgotten them; and that the utmost efforts of a despotic minister, and a persevering viceroy, could not for one moment detach the Irish Legislature from its adherence to the dignity of the throne, and the prerogatives of the monarch identified with the just claims of his Royal Highness.'

After this, we enter upon thirty-six pages of Prefatory Observations. In these, Sir Jonah anticipates the enmity which he shall incur, by such an honest and spirited history as his will be. He obviates the suspicion of being warped by party or personal feelings, and promises to be strictly accurate and just, to avoid wounding private character except for public profligacy, and while he shrinks not from inflicting merited censure, to abstain from wanton severity. He notices the advantages which have attended the delay of this publication. At an earlier period it might have inflamed the popular feeling; it might have been intemperate, and inaccurate, or at

least considered as a temporary ebullition of party spirit. Besides, the characters of some of the individuals concerned have had time to change, and those of others to be fixed upon them beyond the possibility of change by the hand of death. Many facts, too, have become notorious; many documents have crept abroad. In reply to the expected charge of indiscretion in reviving this important subject, he states 'the imperative necessity of *awakening* the British people and the imperial parliament to the critical state of Ireland,' of examining at this momentous crisis of our affairs into the state of that part of the empire, and ascertaining the *whole extent* of the grievances of which it complains. The blind and fatal principle, he observes, 'of skinning over the affairs of Ireland with a light and giddy hand, a reluctant labour, and an invariable propensity to hasten a conclusion of the irksome subject, will surely endanger the confidence of that people, and surely risk the stability of the empire. It is through the bosom of Ireland only, that Great Britain can receive her *mortal* wound: and Ireland is ready to interpose her body to the blow: but she must be armed by her affection, and shielded by her loyalty, or the penetrating weapon of their enemy may pierce both the protector and the protected.' Our author then proposes, as the object of his work, to undeceive the people of Great Britain with respect to Ireland, and unveil the occult causes of that Union which he states to have failed of producing its promised benefits, 'one country being doubtful of its utility, the other certain of its mischiefs.' He laments that the Catholic cause has been ill managed in both countries, and blames the credulity and imbecility of its leaders,—'aristocratical leaders delegated to superintend popular claims'. In urging the great importance to Great Britain of every thing that affects the Irish interests, he mentions the prevalence of that political profligacy among ourselves in which our agents for effecting the Union have made such unequalled proficiency in Ireland. Having instanced the exposure of Lord Castlereagh in the transaction with Lord Clancarty, he proceeds to say,

'And when Great Britain shall further learn by this memoir, that she had authorized her ministers to prostitute two millions of Irish money publicly to purchase the representation and representatives of the Irish nation, to barter the dignity of the Lords for the privilege of the Commons, to reward seven members of the Irish Parliament, who had supported the Union, by placing them as judges in the superior courts of justice in Ireland, to dismiss the most faithful servants of the king, because they were honest, and elevate the most inveterate opposers of his government, because they were corrupt, to disfranchise two hundred of the Peers and cashier two hundred of the Commons, and that, when the war

was completed, the royal standard was hoisted, and the tower and park guns of London were fired in celebration of the achievement, can she then blame the noble lord for practising her own lessons, in which he had for her *own purposes* been so skilfully instructed?" p. xxvi.

The justice of the following observations is but too evident.

'Now that it has become habitual to Britain to subsidize not only mendicant states but powerful empires—Ireland is called upon to provide a considerable proportion [$\frac{2}{17}$] of all those millions which every British minister may think proper to lavish; though the twentieth part of those subsidies, if granted to Ireland *herself*, would raise her to the highest pitch of domestic prosperity. With means to assist in the encouragement of her manufactures, to facilitate her foreign commerce, to improve her ports, to intersect her mountains with roads, and her valleys with canals, to improve and cultivate the minds and morals of the people by appropriate education, to promote their industry by public institutions, and to complete her happiness, by purchasing up the heaviest of *all* her grievances, *tithes*—Ireland, by an energetic and willing co-operation, would contribute more towards preserving the British empire, than England can ever accomplish by profusely squandering her millions on those distracted countries, which she can only call her allies until some decisive battle, or some artful treaty, converts the purchased friend into the audacious enemy.' p. xxxix.

Having mentioned *tithes*, which some of our readers may naturally be surprised to find plainly denounced as the 'heaviest of all the grievances' of Ireland, it is proper to add Sir J. B.'s remark, that the subject of complaint is not *tithes* in the abstract, but the mode of collecting them. He adds the following account of one mode, and that he says not the worst: it prevails in 'parts of the county of Mayo, Sligo, &c. being those very parishes and districts, where the French army under General Humbert, was so *cordially* received by the unfortunate peasantry in 1803.' Without requiring any proof that such a mode '*generally*' prevails, and '*generally concludes*' in the manner alledged by Sir J. B., we must think that the existence in many parishes of any thing like it, amply warranted Mr. Parnell's motion for inquiry, and deserved a far different answer from the Irish Secretary, (Dundas) than that 'he did not conceive such information necessary: and more especially as it would be only holding out fallacious hopes to the Irish people, which for obvious reasons could not be gratified.' The Secretary probably meant, the 'hope' of abolition; thus practising the stale juggle, of slipping the *partial reform* of a system out of view, and substituting a *total subversion* of it. The mode alluded to is thus described.

'The protestant clergyman generally lets his tithes to a proctor, or farmer, the wealthy parishioners rent *theirs* from the proctor upon *rea-*

sonable terms, which prevents their interference. The remaining tithes of the parish, being those of the peasants, are then advertised to be canted (a sort of auction) at some alehouse; the bidding commences at night, frequently so late as eleven or twelve o'clock: the proctor (and in some instances the rector) superintends the sale, each cottager's tithe is set up distinctly, and every bidder, according to the liberality of his advance, gets a glass or two of strong whiskey to encourage him; the cottager's pride to purchase his own tithe increases with his inebriety; puffers are introduced, the sale raised, and, when the cottager is at length declared the buyer, a promissory note is drawn for him; he, being totally illiterate, puts his mark to it, and when he awakens next day from intoxication, he is informed of the nature of his purchase. This cant generally lasts several nights. The cottager (if not punctual) is then served with a law process called a writ bill, for the amount of the note; a decree, with costs, of course, issues against him; and the blanket (his children's covering,) or the potatoes (his only food) are sold to pay the expences of the proceeding.—The attorney and proctor understand each other, the costs of recovering a crown often exceeding a guinea;—and a catholic peasant, instead of a tenth, frequently yields the whole of his scanty, miserable crop, to support a pastor of the protestant establishment. Unable either to bear or counteract the oppressions of the tithe proctors, the beggared peasant becomes discontented, gradually riotous, and at length desperate, and the catastrophe generally concludes by the parishioners (illegally) cutting the proctor's ears off, and the proctor (according to law) hanging the parishioners.' pp. xxxvii, viii.

We cordially lament, with this writer, that the struggles of party, and the present mode of carrying on government by a systematic warfare in the House of Commons, afford so little time for investigating domestic grievances and promoting the true interests of the state.

'Every party,' he observes, 'seems to plunge into some dangerous error; the minister, to throw an odium upon the principles of opposition, endeavours to confound the reform of abuses, with danger of revolution; the opposition, to embarrass the minister, indiscriminately obstruct every measure of the government; while a third party, professing a thorough contempt for both, perpetually declaims on the necessity of doing, without reflecting whether they be not doing mischief. Thus there appears a general absence of that deep, regenerating, vigorous wisdom, by which alone states can be preserved, or constitutions perpetuated.' p. xxxi.

We must now give a brief account of the first chapter of the History, with which the volume before us concludes: first inserting a sentence, which may be considered, we presume, as the substance of the author's political opinions, and the summary of his work.

'Through its details, will be found an impoverished and subjugated people, throwing off their chains by a loyal insurrection, arming for peace and conquering without bloodshed, a more powerful nation acknowledging by its own statutes its own tyranny, and relinquishing without force a usurpation of centuries, the British minister restraining the rights of the British executive, and the Irish people upholding the prerogative

gative of the *English* monarchy, the toleration of *four* millions suspended, to gratify the ascendancy of *one*—the Irish commons seduced to commit suicide upon their own delegation, the Irish nobility tamely abdicating the dignities of the peerage, and the honours of their ancestors, a rebellion *protracted* to subdue an *independence*, and at length two nations consolidated into one, to render their national *distinctness* the more strikingly *remarkable*.' pp. xli—ii.

The only chapter of this History yet presented to the public, commences with a slight but forcible sketch of the state of Ireland to the commencement of the last century, and a short panegyric on its situation and resources. Poyning's Act, which subjected all Irish bills, at the option of the Lord Lieutenant, to be finally modified or wholly suppressed by the Attorney General and Privy Council of England, the statute of the British Parliament in the 6th Geo. I. declaring itself competent to legislate for Ireland, the commercial jealousy of England, and the rigours of Protestant bigotry, are then briefly but severely noticed; the abject state of the Irish people is described; and the effect of the American contest, in awakening their minds to a desire of national independence, is depicted, if not with masterly strokes, yet in lively colours. At this period the author introduces a character of Lord Clare, which is extended to the end of the volume. In this particular instance, and in several similar ones that might be specified, such a method is judicious. When the course of events is much influenced, and still more if *secretly* influenced, by the character of an individual, it is desirable to become acquainted with the character first: it is a key to the cypher. But when the character is formed or modified by the circumstances and events that attend it, a formal description of it beforehand would in a history be idle and preposterous. Sir Jonah would have spared himself the trouble of vindicating the method he has preferred, had he clearly perceived this obvious distinction, or remembered how often a regard to it may be observed in the practice of the classic historians. Considering the character of this nobleman as the 'occult source of heretofore inexplicable measures,' our author paints it with force, minuteness, and an evident attempt at nice discrimination: whether he has succeeded in the likeness, we do not feel qualified to determine.

'In the Earl of Clare we find a man eminently gifted with talents adapted either for a blessing or a curse to the nation he inhabited; but early enveloped in high and dazzling authority, he lost his way; and considering his power as a victory, he ruled his country as a conquest;—warm, but indiscriminate in his friendships—equally indiscriminate and implacable in his animosities—he carried to the grave the passions of his childhood,

and has bequeathed to the public a record, * which determines that trait of his varied character beyond the power of refutation.

‘ He hated powerful talents, because he feared them ; and trampled on modest merit, because it was incapable of resistance. Authoritative and peremptory in his address ; commanding, able, and arrogant, in his language ; a daring contempt for public opinion seemed to be the fatal principle which misguided his conduct ; and Ireland became divided between the friends of his patronage—the slaves of his power—and the enemies to his tyranny.

‘ His character had no medium, his manners no mediocrity—the example of his extremes was adopted by his intimates, and excited in those who knew him, feelings either of warm attachment, or of rivetted aversion.’

His character as a judge is thus delineated.

‘ While he held the seals in Ireland, he united a vigorous capacity with the most striking errors :—as a judge, he collected facts with a rapid precision, and decided on them with a prompt asperity :—depending too much on the strength of his own judgement, and the acuteness of his own intellect ;—he hated precedent, and despised the highest judicial authorities, because they were not his own.

‘ Professing great control over others, he assumed but little over himself ; he gave too loose a rein to his impressions, consequently the neutrality of the judge occasionally yielded to the irritation of the moment ; and equity at times became the victim of dispatch, or a sacrifice to pertinacity.’ pp. 20, 21.

‘ He investigated fraud with assiduity, and punished it with rigor ;—yet it was obvious, that in doing so he enjoyed the double satisfaction of detecting delinquency, and of gratifying the misanthropy of an habitual invective—for never did he poise the scale, without also exercising the sword of justice. Yet in many instances he was an able, and in many a most useful judge—and though his talents were generally overrated, and many of his decisions condemned—it may be truly said, that, with all his failings, if he had not been a vicious statesman, he might have been a virtuous chancellor.’ p. 22.

It is as a statesman, however, that the character of this nobleman is chiefly of importance to our readers : for his life, as our author observes, is for twenty momentous years the history of Ireland.

‘ In council, Lord Clare—rapid, peremptory and overbearing—regarded promptness of execution, rather than discretion of arrangement, and piqued himself more on expertness of thought, than sobriety of judgement. Through all the calamities of Ireland, the mild voice of conciliation never escaped his lips ; and when the torrent of civil war had subsided in his country, he held out no olive, to shew that the deluge had receded.

* His Lordship's last will, now on record in the prerogative office at Dublin, a most extraordinary composition of hatred and affection, pride and malice, &c.

‘ Acting upon a conviction, that his power was but co-existent with the order of public establishments, and the tenure of his office limited to the continuance of administration, he supported both with less prudence, and more desperation, than sound policy or an enlightened mind should permit or dictate ; his extravagant doctrines of religious intolerance created the most mischievous pretexts for his intemperance in upholding them ; and, under colour of defending the principles of one revolution, he had nearly plunged the nation into all the miseries of another. Though he intrinsically hated a Legislative Union, his lust for power induced him to support it, the preservation of office overcame the impulse of conviction, and he strenuously supported that measure after having openly avowed himself its enemy : its completion, however, blasted his hopes, and hastened his dissolution. The restlessness of his habit, and the obtrusiveness of his disposition, became insupportably embarrassing to the British cabinet—the danger of his talents as a minister, and the inadequacy of his judgement as a statesman, had been proved in Ireland :—he had been an useful instrument in that country, but the same line of services, which he performed in Ireland, would have been ruinous to Great Britain, and Lord Clare was no longer consulted.

‘ Thus the Union effected, through his friends, what Ireland could never accomplish through his enemies—his total overthrow. Unaccustomed to controul, and unable to submit, he returned to his country, weary, drooping, and disappointed ; regretting what he had done, yet miserable that he could do no more ; his importance had expired with the Irish Parliament, his patronage ceased to supply food for his ambition, the mind and the body became too sympathetic for existence, and he sunk into the grave, a conspicuous example of human talent, and human frailty.

‘ Thus fell one of the most distinguished personages of the British empire. In his person he was about the middle size, slight, and not graceful—his eyes, large, dark, and penetrating, betrayed some of the boldest traits of his uncommon character—his countenance, though expressive and manly, yet discovered nothing, which could deceive the physiognomist into an opinion of his magnanimity, or call forth an eulogium on his virtues.’ pp. 23. 24. 25.

A character composed of such brilliant qualities as the Earl of Clare's, must undoubtedly have displayed a fascinating, as well as formidable lustre. The author candidly informs us that he was in private life generous, kind, and munificent. There are some virtues or imitations of virtue, which men possess as a necessary appendage to their vices ; and we need not dispute their pretensions to the negative praise of not performing impossibilities of evil, not obeying contradictory impulses, nor pursuing opposite ends. In the composition of Lord Clare, however, there appears to have been but little of that elegance, and refinement, to which the characters of bad men are often indebted for their most seductive and mischievous charms. His wit was low, and his conversation licentious. The melancholy of his last days, we have been assured, was not wholly unaccompanied with better

feelings than a mere weariness of the world which had ceased to smile upon him, than mortified pride, hopeless ambition, or vain remorse.

A very few words must conclude our account of this publication. It bears strong marks of honest intention, of attentive observation, and extensive knowledge. The warmth of feeling which is at least equally apparent, is at once a gratification and a caution to the reader. As Sir Jonah Barrington proceeds, we would earnestly advise him to assert nothing positively which he is not able to prove; and especially to beware of the suspicion he would incur by unsupported invectives against the dead. We anticipate much pleasure and instruction from the remainder of his performance; in which we shall hope to find the vehemence of political strife merged in the dignified moderation of history. The style is energetic, and clear; but laboured and ostentatious.

The volume is adorned with six admirable portraits, engraved by Heath, of Marquis Cornwallis, the Earl of Clare, the Earl of Moira, Lord Edw. Fitzgerald, Curran, and Bush. That of Lord Clare, we think, is inferior to the rest: it certainly represents him as 'above the middle size.'

Art. XI. *Interesting Selections from Animated Nature, with illustrative Scenery*; designed and engraved by William Daniell, A. R. A long folio. Price 6*l.* 6*s.* boards. Proof Impressions, 12*l.* 12*s.* Longman and Co. 1809.

AS this elegant work includes letter-press descriptions as well as graphic representations, it is strictly within the scope of a literary journal; but as the former are too scanty and inconsiderable to be a subject of criticism, and the latter constitute the substantial value and peculiar attraction of the publication, we must confess it might more properly be classed among works of art, than productions of science or literature. It is a remarkable distinction, however, of these engravings, that they are not *mere* works of art; that they both evince and convey scientific information; and scarcely need the assistance of verbal description. The animals are, in many instances at least, represented in such scenery, as at once determines the regions they frequent; and in such attitudes and occupations, as furnish distinct ideas of their habits and character.

The following paragraphs will give the author's account of his plan.

'This volume, as the title indicates, contains a miscellaneous assemblage (of aquatinta engravings), formed chiefly from animated nature; intended to present faithful and characteristic representations of such agreeable or interesting objects as have been thought capable of a picturesque illustration; to which are added some samples of vegetable pr

ductions, that, either from their beauty or rarity, appear worthy of particular attention. No scientific order has been observed in arranging it, and in making the selections from materials that are not new, it has been carefully remembered that variety is a primary source of delight. But though the matter itself cannot have the recommendation of novelty, the mode of displaying it here adopted, is not common; for by placing the different subjects apparently in situations and under circumstances where they are usually seen in nature, a new interest is communicated even to familiar objects, and an air of truth given to all, much more impressive than without such local accompaniments.

‘In executing this part of his task, the artist has availed himself of his knowledge of foreign scenery, acquired by a long residence abroad, particularly in oriental climates; a circumstance which, he ventures to hope, has added to the truth and variety of his illustrations. And as no information relative to natural history can be of any value which is not authentic, wherever it has been practicable he has himself drawn the different articles immediately from original specimens; and, in the few instances where that could not be done, such authorities have been invariably resorted to as are acknowledged to be the best.

‘To each engraved example a description is subjoined, briefly pointing out in what manner *they* [the subjects] have been classed by the learned, where they are commonly to be found, and, occasionally, some of their more striking peculiarities of character and habit.’

The work is therefore a series of elegant landscapes, including and illustrating select subjects of natural history. For example, the carrion vulture is represented floating down a river on the carcase of an ox, which it is stripping of the flesh, and to which numbers of vultures are seen flocking through the air at various distances. The nightingale is perched on a branch, near the edge of a wood at the border of a lake, singing by moonlight. The dragon-fly is skimming over the surface of a stream,—in England, as appears from the buildings,—and in summer, as may be presumed from the bright distance, thick foliage, and recumbent cattle. The shepherd's dog is watching a numerous and distant flock, near Stonehenge, while the shepherd is sitting on one of the fallen stones. The tea tree is depicted in a plantation, and the figures and buildings ascertain the country to be China. The fox is seizing on a goose in an English farm-yard, apparently at dawn, for it is twilight, the barn doors are shut, and no one is stirring. A great deal of character is sometimes marked in the aspect of the different animals, especially the raven, the fox, the wolf, the condor, the otter, and several others. The landscapes are, in general, happily imagined. The *drawing*, (as we had occasion to observe in reviewing a similar set of plates to Wood's Zoography, by the same artist), is elegant, yet just. The aquatint engraving is extremely good; some of

the plates are exquisitely delicate, and will reflect honour on Mr. Daniell's established reputation. This, we think, a fair general character; the exceptions we should be chiefly disposed to take, are, that in some of the plates the execution is too coarse, that others are deficient in ease and freedom, and that several are very indistinct. The pictures generally tell their own story, without the aid of an interpreter; but this is not always the case: and in some instances they do not tell all they might.

We will conclude with transcribing the description of the Giraffe which accompanies the plate, as a specimen of this department of the work.

‘THE GIRAFFE. *Camelopardalis Giraffa*. Linn. *Le Giraffe*. Buff. *Giraffe*. Penn. Hist. Quadr. I. p. 65. pl. 11. Bew. Quad. p. 106. Wood's Zoography, I. p. 42.

‘The singular name of cameleopard has been given to the Giraffe, on account of its resemblance to the two animals expressed by that word. In the form of its head, and the length of its neck, it resembles the camel; while the shape of the spots, and the colour of the skin, remind us of the leopard.

‘These animals, according to Buffon, are found towards the 28th degree of southern latitude, in that part of Africa inhabited by the negroes, which the Hottentots call *brinas*, or *briquas*. The species does not appear to be spread, towards the south, beyond the 29th degree, nor to extend to the eastward more than five or six degrees from the meridian of the Cape. The Cafres who inhabit the eastern coasts of Africa, know nothing of the giraffe, nor does it appear that the animal has ever been seen by those who occupy the western shores. We may therefore conclude that they are wholly confined to the interior.

‘The giraffe finds it very difficult to graze, owing to the great length of its fore legs; it therefore feeds principally on the leaves of the *mimosa*, a common tree in those parts of Africa which are inhabited by this animal.’

The number of plates, we believe, is fifty; a list of which ought to have been inserted.

Art. XII. *Cruelty to Animals*. The Speech of Lord Erskine, in the House of Peers, on the Second Reading of the Bill, for preventing malicious and wanton Cruelty to Animals. Taken in Short Hand. 8vo. pp. 27. Price 9d. and 12 for 7s. Phillips. 1809.

WE should be greatly mortified in reading this speech, and thinking of the fate of the Bill which it recommended, but that we recollect we are advanced no further than the nineteenth century of the Christian era. At so early a period, however, of knowledge, and so soon after the very first step in the progress from barbarism to civilization, it was too much to expect that a nation should enact effectual laws, to deprive itself of any part of the licence and the exhibitions of cruelty, which are always so much to the taste

of barbarians. Some famous legislators have been censured for trying to force and anticipate the improvements of society within their states, by superinducing premature refinements on a substantially gross state of the moral and intellectual cultivation of the community. And what could be the use of recording and condemning such an error, but to instruct other legislators to avoid it? The instruction has not been lost; for though it might be, no doubt, from a sort of amiable candour, that Lord Erskine fancied it compatible with the present degree of civilization in this pretendedly enlightened and Christian country, to put a strong interdict on the detestable barbarities which he describes or alludes to, he was taught his mistake by an authority and a decision to which all will reverently bow.—Still we think it was proper for the speech to be printed, though it could only serve (instead of the same quantity of *larmoyante* poetry) to gratify the sentimental part of the nation, and to shew the discontented part, who are always complaining of the interference of power in every thing, what very signal privileges are yet left untouched by any such interference.

It begins by adverting to the notorious fact, 'that it is not only useless but dangerous to poor suffering animals, to reprove their oppressors, or to threaten them with punishment. The general answer, with the addition of bitter oaths and increased cruelty, is, WHAT IS THAT TO YOU? If the offender be a servant, he curses you, and asks *if you are his master*; and if he be the master himself, he tells you that the animal is his own.' p. 12. 'The validity,' says his Lordship, 'of this most infamous and stupid defence, arises from that defect in the law which I seek to remedy. Animals are considered as *property only*. To destroy or abuse them from malice to the proprietor, or with an intention injurious to his interest in them, is criminal, *but the animals themselves are without protection*—the law regards them not *substantively*—they have no RIGHTS.' He proceeds to argue with great force and beauty of sentiment, that they ought to be recognized by the law as having rights purely their own, as beings capable of pleasure and pain, and that the dominion of man over them is a *moral trust*, in a different sense from that in which his inanimate property may be so called. At the same time he insists, (an argument quite necessary to be kept in view at the beginning, middle, and end, of any pleading to human creatures in behalf of mercy) that the execution of this trust which shall be most benevolent towards the animals, will be, on the whole, most beneficial to the interests, in the gross sense, of the proprietors. In due subordination to this grand argument to a depraved being,

it may be urged, and it is strongly urged by his Lordship, that the solemn promulgation by government of the *principle* of our duty towards the animal race, and the putting in force correspondent specific laws, would greatly contribute to the improvement of the moral sense of mankind. In framing the Bill, he proposed to recognize the *principle*, in the following preamble. 'Whereas it has pleased Almighty God to subdue to the dominion, use, and comfort, of man, the strength and faculties of many useful animals, and to provide others for his food; and whereas the abuse of that dominion by cruel and oppressive treatment of such animals, is not only highly unjust and immoral, but most pernicious in its example, having an evident tendency to harden the heart against the natural feelings of humanity—' He censures the Bill some years since proposed in the Commons against bull-baiting, as essentially defective in not referring to the justice due from man to the inferior animals, but resting itself on mere political considerations, such as the injury done to masters by drawing servants from their work. While exploding the arguments maintained against that bill, he makes some rather overstrained compliments to its chief opposer. After exhibiting a striking view of that great and mysterious economy which has rendered death necessary throughout the whole animal world, his Lordship makes the most ample allowance for destruction, not accompanied by wanton cruelty, that could be desired by the most carnivorous or sporting part of his audience. He makes most ample allowance, too, in applying his principle to the state of beasts of labour, for the ordinary, and occasionally extreme, necessities of man, and acknowledges the impossibility of framing such a law as should protect them in all cases from severity. But while he trusts that much good would be done by the operation on the thoughts and feelings of men of the legal and solemn declaration of the moral principle, he maintains there are many flagrant abuses that might be distinctly subjected to the operation of penal law. If our legislature had not proved he was wrong, such statements and remarks as the following would have satisfied his readers that he was right.

'For my own part, my Lords, I can say with the greatest sincerity to your Lordships, that nothing has excited in my mind greater disgust than to observe what we all of us are obliged to see every day of our lives—Horses panting—what do I say! literally dying under the scourge, when on looking into the chaises, we see them carrying to and from London men and women to whom, or to others, it can be of no possible signification whether they arrive one day sooner or later, and sometimes indeed whether they ever arrive at all. More than half the post-horses that die from abuse in harness, are killed by people who, but for the mischief I am complaining of, would fall into the class described

by Sterne, of simple or harmless travellers, galloping over our roads for neither good nor evil, but to fill up the dreary blank in unoccupied life. I can see no reason why all such travellers should not overcome the *ennui* of their lines, without killing poor animals, more innocent and useful than themselves. To speak gravely, my Lords, I maintain that human idleness ought not to be permitted, by the laws of enlightened Man, to tax for nothing, beyond the powers that God has given them, the animals which his benevolence has created for our assistance.

‘ But another abuse exists, not less frequent, and much more shocking, because committed under the deliberate calculation of intolerable avarice. I allude to the practice of buying up horses when past their strength, from old age and disease, upon computation, (I mean to speak literally) of how many days torture and oppression they are capable of living under, so as to return a profit with the addition of the flesh and skin, when brought to one of the numerous houses appropriated to the slaughter of horses. If this practice only extended to the carrying on the fair work of horses to the very latest period of labour, instead of destroying them when old or disabled, I should approve instead of condemning it. But it is most notorious that with the value of such animals, all care is generally at an end, and you see them, (I speak literally, and of a systematic abuse) sinking and dying under loads, which no man living would have set the same horse to, when in the meridian of his strength and youth. This horrid abuse, my Lords, which appears, at first view to be incapable of aggravation, is nevertheless most shockingly aggravated when the period arrives at which one would think that cruelty must necessarily cease, when exhausted Nature is ready to bestow the deliverance of death. But even then a new and atrocious system of torture commences, of which, my Lords, I could myself be a witness, in your committee, as it was proved to my own perfect satisfaction, and that of my friend Mr. Jekyll, upon the information of a worthy Magistrate, who called our attention to this abuse. But perhaps, my Lords, I shall better describe, as it will at the same afford an additional proof of these hideous practices, and of their existence at this hour, by reading a letter which I received but two day ago, the facts of which I am ready to bring in proof before your Lordships.—Here Lord E. read an extract from a letter which stated—

“ A very general practice of buying up horses still alive, but not capable of being even further abused by any kind of labour. These horses, it appeared, were carried in great numbers to slaughter-houses, but not killed at once for their flesh and skins, but left without sustenance, and literally starved to death, that the market might be gradually fed. The poor animals in the mean time being reduced to eat their own dung, and frequently gnawing one another's manes in the agonies of hunger.” pp. 13, 14, 15.

After adverting to races against time, and some other of our notorious and execrable cruelties, his Lordship insists minutely and pointedly, in his character of a legal man, appealing at the same time to the other learned lords present, that it is practicable to frame a law which shall be efficient without giving the magistrate a new and dangerous discretion. Alas! the bill proposing this had to come into the House of Commons!

Art. XIII. *The Spiritual Magazine*, or the Christian's Grand Treasure ; wherein the peculiar Doctrines of the Gospel are unfolded, and the Types and Shadows of the Old Testament unveiled and spiritually explained, in Familiar Dialogues between Friendly and Truth. By the Rev. John Allen. With a Recommendatory Preface, by the late Rev. W. Romaine, A. M. Vol. I. 8vo. pp. 572. Price 9s. Kidwell and Lee. 1809.

WE hope that the praise of good intention is due to this republication of a book well known, and much esteemed, in some religious circles. The fundamental doctrines assumed in the work, and attempted to be illustrated, are, in our apprehension, the most important and glorious in the divine scheme of revelation : but, in proportion to our belief of their truth and our exalted estimation of their value, is our concern and regret to see them unskilfully and injuriously handled. If there are many readers who are delighted with arbitrary senses of detached portions of scripture, confident assertions without a particle of evidence, displays of learning borrowed at the third or fourth hand, strained efforts of fancy without reason or taste, expressed in the most vicious and bombastic style, and yet breathing a spirit of ardent piety,—such readers will be gratified here. But those who approve a pure theology, evinced by sober and consistent interpretations of the divine word, elucidated by forcible argument, and expressed in chaste language, will choose a better class of books than the *Spiritual Magazine*.

That under the patriarchal and the Jewish economies there were *types*, by which we understand *persons, circumstances, and positive institutions, which had a DESIGNED significancy of facts and doctrines in the system of Christianity*, is a position which stands, in our opinion, upon unshaken evidence. But the application of the principle to its proper cases, is not the work of an ordinary man. Yet ordinary men are, unhappily, the most ready to attempt the task, from which those who are the best qualified would shrink. To perform it well and satisfactorily, would require distinguished skill in sacred philology, in Jewish antiquities, and in the whole circle of ancient learning; and these qualifications possessed by an uncommonly fine taste and correct judgement, united with the purest form of devotional piety.

We therefore lament the republication of a work, which is, in our opinion, more likely to do harm than good. The good which it contains may be had plentifully in better books, and the harm which it may do, by encouraging the awful practice of arbitrary and fanciful interpretations of the sacred writings, is great and deplorable.

Art. XIV. *Tables of Scripture Lessons for the Use of Families* ; wherein is shewn how the Sacred Writings may be rendered most conducive to Family Benefit, on a Plan of daily Reading. By a Commercial Traveller. 12mo. pp. 24. Price 6d. Burditt. 1809.

THOSE who will take the trouble to understand and use these tables, may find them of some service in conducting family worship. The object of the compiler has been to select the most suitable and important parts of scripture, and to arrange them so as to form an annual or biennial course of reading. With some persons, they will be anticipated by the order of lessons set forth in the calendar of the established church.

Art. XV. *Observations on the Insufficiency of mere Wealth, and external Grandeur, either for our Happiness, Dignity, or Respectability: shewing, that the true Honour and Dignity of Men are placed in nobler Attainments and more exalted Pursuits; and that Virtue, and the Riches, and the Elevation of the Mind form the true Honour and Glory of Man. Some occasional Observations on the Injury done to, and the Disgrace brought on the Clergy, the Church, and Religion itself, by the Ease with which Preferments are obtained by the frivolous Qualifications of the fashionable and obsequious Divine, and on the Neglect of friendless and unprotected Merit and Learning. With an Appeal to the Humanity of Mankind, in behalf of himself and his Family, on the ungrateful and cruel Behaviour of his Son Joshua Lickorish and his Son's Wife. Containing an Account of their Behaviour; with Observations on the duty of Mankind to love one another, particularly on the great and Sacred Obligation of Obedience, Reverence, Duty, and Affection, that Children owe to their Parents. By the Rev. Richard Lickorish, M. D. late of Lincoln College, Oxford. 8vo. pp. 130. Price 6s. Turner. Coventry. 1809.*

THE first part of Dr. Lickorish's title would be likely to attract six shillings out of the pockets of some of our readers; we have therefore copied the whole, in the hope of affording them such an adequate notion of the state of his mind, and the nature of his book, as will satisfy their curiosity without trenching upon their finances. We deeply lament the distress this unfortunate gentleman seems to feel on account of his son Joshua's imagined 'neglect;' and earnestly wish him the long enjoyment of that invaluable blessing, the '*mens sana in corpore sano*.'

Art. XVI. *The Elements of Astronomy, according to the Newtonian Principles, illustrated by several new and interesting Diagrams, and adapted, as far as the Science will admit, to the plainest Capacities. Intended solely for the Instruction of Young Ladies and Gentlemen. By George Reynolds. 12mo. pp. xxiv. 144 4 folding plates. Price 4s. 6d. bds. Sherwood, Neeley, and Jones. 1809.*

THE author of this concise sketch of the Elements of Astronomy selects, from the numerous advantages resulting from the study of this science, six as the most prominent: 1st. That it is a science better calculated than all others to improve the human mind, 'and to inspire, if it be possible to inspire it, with something like an adequate notion of the stupendous power and magnificence of the Deity.' 2dly. It expels idle fears, by reconciling us to those appearances in nature, which in early ages were regarded as portentous and horrible. 3dly. It directs the husbandman in the cultivation of the earth, by defining the periods of the seasons. 4thly. It affords a certain and invariable standard for the measure of time. 5thly. It enables us to mark precisely the date of chronological facts. And 6thly, It is subservient to commercial purposes, by assisting us in geography and navigation. The book is written with a view to establish these positions

in such a way as shall be obvious to the meanest, or, as the author expresses it, 'to the *plainest* capacities.' It is divided into fourteen chapters, which are delivered, with here and there a little allowance for flights of affectation, in a simple and popular style. The plates are neatly executed, and the diagrams, with one or two exceptions, seem to be the author's own, and not copied from other books. Some of his illustrations by means of these diagrams are both new and striking. We think the book rather dear for its size; and must remark that there are some treatises on Astronomy of not more than twice the price, that convey more than quadruple the information. Yet, notwithstanding this, we are persuaded there is an extensive class of readers, whose benefit the performance may promote, and whose patronage it deserves.

Art. XVI. *Remarks on some Parts of Mr. Faber's Dissertation on the Prophecies Relative to the great Period of 1260 Years.* 8vo. pp. 56. Price 1s. 6d. Hatchard. 1809.

TO balance the arguments and decide the differences of the writers on the Prophecies, would require as much knowledge, time, and patience as to settle the disputes on the 'five points' in divinity.—This writer, upon the whole, is much pleased with Mr. F.'s Dissertations, but differs with him in several particulars. Mr. F. supposes the third woe trumpet began to sound in the latter end of the year 1792; our author thinks it has not yet sounded.—He does not admit with Mr. F. that the Prophetic Earthquake and falling of the tenth part of the city were fulfilled by the French Revolution; and that merely because it is said that the rest gave glory of God. He supposes, contrary to Mr. F., we think without sufficient reason, that the death and resurrection of the witnesses have not yet taken place. He conjectures that the greater number of the seven vials are to be poured out under the sixth trumpet, not all under the seventh. Lastly, he cannot think that the Prophet intended to affix the term Antichrist to a particular power that should arise at a late period of the 1260 years.—These opinions are expressed with diffidence; which is peculiarly proper, as they are but feebly supported. He does not appear to possess those large and comprehensive views, without which it is impossible to write well on the Prophecies: hence, we conceive, the gloomy aspect which is cast, very erroneously, as we are persuaded, over future events, by his sentiments on some distinguished predictions. He appears either not to know, or to have forgot, that there are two branches of Protestants established in France, and that all are tolerated. Nor does he seem to be aware, that in the kingdoms of Wirtemberg, Saxony, and Bavaria, and several other places under French influence, there is now free toleration for the Protestant religion. But what could we expect from a writer, who says he has great doubts whether any witnesses are to be found in North America; for Christians in that part of the world appear to him, in avoiding the Scylla of the Romish religion, to have run into Charybdis by having left the church altogether. What he means by the pure church is not clear; but if he means any sect of Christians, or the church of any one nation, distinguished from true believers in Christ and spiritual worshippers of

God in general, it is used in a sense contrary to the application of the term in the scriptures, and utterly inconsistent with just reasoning on the subject of Prophecy.

Art. XVIII. *A Brief Grammar of the Laws and Constitution of England*, intended for the Use of Schools, and the Junior Students of Law. By the Rev. J. Goldsmith. 12mo. Price 4s. bound. Phillips. 1809.

WHAT favour this work may obtain in 'schools,' is very doubtful; 'the junior students of law,' however, will feel but little gratitude to the compiler for such slender information as it can afford, or the compliment he pays to their proficiency by *intending it for their use!* The same reasons which induced us to recommend Mr. Custance's *View of the Constitution*, (Ecl. Rev. Vol. V. p. 72.) a far superior performance, though chargeable in some instances with favouring arbitrary doctrines and a spirit of tame acquiescence in abuses—incline us to deal leniently with Mr. Goldsmith's Grammar; which, if less copious and correct than we could wish, will notwithstanding furnish *some* knowledge, to those who might otherwise obtain little or none, of the laws and constitution of their country.

Art. XIX. *Motives to Gratitude*. An Address delivered at the Baptist Meeting-House, Eagle Street, London, October 25, 1809. the *fiftieth* [49th] Anniversary of his Majesty's Accession. Containing a brief History of Dissenters; and the Reasons why they should be thankful for the Reign of George the Third. By Joseph Ivimey. 8vo. pp. 58. Price 2s. Burditt. 1809.

AFTER so much has been said and sung, and while so much of what has been written and printed remains to be read, on the subject of the Jubilee, it would be the extreme of arrogance to suppose that any thing *we* could indite upon that topic would deserve much attention from the public. We will only mention the principles on which it appears to us that the festival might be rationally celebrated. What connection a Jewish ordinance as such can have with the politics of Great Britain, it might not be very easy to explain; but as that ordinance with other relics of Judaism has in fact come down to us under the sanction of a long course of observance among the nations professing Christianity, there is no greater absurdity in keeping the *forty ninth* anniversary of his Majesty's accession than in keeping any other anniversary of that event, or of any other event of similar importance to the nation. As it was proper to keep the original religious meaning of the festival entirely distinct from the adventitious political use, so it was highly important to distinguish a proper expression of respect for his Majesty's person,—a respect entirely congenial with constitutional principles, and a comparison of his character with that of other personages of his rank,—from any thing like general approbation of the measures pursued by his successive ministers, or indiscriminate exultation in the present condition of our country.—It is quite superfluous to say, that no reasonable objection can be urged against performing acts of devotion and beneficence, or receiving instructions religious or political, on a day of general leisure.

We shall say a few words on several of the publications that have come to our hands, in the order of their arrival.

Mr. Ivimey's object is to prove that Protestant Dissenters have sufficient reasons for observing the day of Jubilee. With this view, he sketches their history, under the successive denominations of Puritans, Non-conformists, and Protestant Dissenters; the sufferings they have endured; the steps which have led to their enjoyment of religious liberty; and the special reasons they have for being thankful to God for the reign of George the Third. These special reasons are, 1. that they have a Protestant prince, of a family distinguished for tolerating principles—which is illustrated by a slight outline of their history, especially since their elevation to the throne of this realm; 2, that his present Majesty has never suffered any infringement on their religious liberties; 3, that during his reign their privileges and liberties have been enlarged—by the relief of dissenting ministers, and dissenting schoolmasters, from subscription to the articles, in 1779; and 4, that under the protection of tolerating laws benevolent institutions have been formed, principally among Dissenters, for diffusing religious knowledge over the earth. The Address concludes with some appropriate observations, better intended than arranged, on the value of civil and religious freedom, the use to be made of it, and the blessedness of that liberty, described, in a well known passage, as

unsung

By poets, and by senators unpraised,
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away :
A liberty, which persecution, fraud,
Oppression, prisons, have no power to bind ;
Which whoso tastes can be a slave no more.
'Tis liberty of heart, derived from Heaven,
Bought with his blood, who gave it to mankind,
And sealed with the same token.—

On the whole, we have to thank Mr. Ivimey for a sensible and interesting pamphlet.

At. XX. *Loyal Congratulation*, A Sermon, delivered at Greenwich Chapel, on the 25th of October, 1809; being the *Fiftieth* Anniversary of his Majesty's Accession to the Throne. By William Chapman. 8vo. pp. 30. Price 1s. Maxwell and Co. 1809.

THE slanderous charges of political disaffection at one time industriously circulated, respecting the Dissenters, have ceased to obtain or even solicit credence with the intelligent classes of society. The sermons published by their teachers on occasion of the Jubilee, express the warmest zeal for the government, and the liveliest regard for the king,—animated in a peculiar degree by a just feeling of gratitude for the continuance of their religious liberties. This sentiment of gratitude, which is pretty well understood to be due to his Majesty individually, is perfectly consistent with a firm persuasion that the liberty they possess is no more—on the contrary, is much less,—than their legitimate rights. Mr. Chapman's Sermon is worthy of the title

it assumes. His text is Neh. ii. 3, *Let the king live for ever*, a loyal and affectionate salutation, which he employs in its literal and religious import. He illustrates the nature of this eternal life; and the means by which it is to be enjoyed,—the love of God, the atonement of his Son, and the purifying agency of his spirit,—in a manner which impresses us with a high opinion of his correct views and heartfelt piety.

Art. XXI. *Intercession and Thanksgiving for Kings*. A Discourse delivered in the Parish Churches of Nettlebed and Pishill, Oxon. on October 25, 1809, being the Day observed as a Jubilee, on the Occasion of his Majesty's entering the Fiftieth Year of his Reign. By the Rev. Henry Gauntlett. 8vo. pp. 32. Price 1s. Hatchard. 1809.

MR. Gauntlett's discourse justly recommends *intercession*, and *thanksgiving*, for kings, on various substantial grounds. Its loyalty is more conspicuous than its prudence, and is liable to produce a re-action injurious to the very cause it espouses. Its *religious* tendency, however, is very commendable.

Art. XXII. *The Jubilee*; a Sermon, delivered Sunday, October 22, 1809, in Argyle Chapel, Bath. By William Jay. 8vo. pp. 40. Price 1s. 6d. Williams and Co. 1809.

AS this sermon was preached on the Sunday preceding the Jubilee, it is very properly of a religious rather than a political complexion. For propriety of arrangement, neatness of composition, and justness of sentiment, it is little inferior to the best of Mr. Jay's performances. He explains the nature of the Jewish Jubilee, inquires into its design, and lastly, illustrates it in many important and striking points as typical of the gospel dispensation. We cordially recommend the discourse, as equally pleasing in style, and useful in tendency.

Art. XXIII. *The Duty of Britons to be thankful for their King*. A Sermon, preached in the Church of the United Parishes of St. Swithin, and St. Mary Bothaw, Cannon Street, on Wednesday, October 25, 1809, being the Day on which his present Majesty entered on the Fiftieth Year of his Reign. By Henry George Watkins, M. A. Rector of the Said United Parishes. 8vo. pp. 32. Price 1s. Seeley. 1809.

THE design of this worthy minister, in printing his sermon at the request of his neighbours, was to 'promote a spirit of loyalty—a disposition to treat with *candour* the measures of public men, and thanksgiving to God for our national blessings.' In doing this, we cannot altogether acquit him of encouraging a slavish and listless spirit, which, if it generally prevailed, would be almost certain to occasion, sooner or later, the subversion of our national liberties. Our opinion on the propriety of judging the actions of public men with great indulgence and many allowances, has been already expressed and supported at considerable length, (Vol. IV. p. 855.) In shewing the cause we have 'to thank God for the highly respectable character and example of our beloved King,' Mr. W. states several interesting anecdotes concerning his moral and religious character.

ART. XXIV. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the press, and to be published with all convenient speed, in — volumes, quarto, the Holy Scriptures of the Old and New Testaments. The text taken from the most correct copies of the present authorised version: With all the marginal readings—an ample collection of parallel texts—and copious summaries to each chapter. The date of every transaction, through the whole of the Old and New Testaments, as far as it has been ascertained by the best Chronologers, is marked in the A. M. or years from the creation, collated throughout with the years of the Julian period; and in the A. a. C. and A. D. or years before and after Christ. With a commentary and critical notes. In this work the whole of the text has been collated with the Hebrew and Greek Originals, and all the ancient versions:—The most difficult words analysed and explained:—The most important readings in the Hebrew collections of Kennicott and De Rossi, and in the Greek collections of Mill, Wetstein, and Griesbach, noticed:—The peculiar customs of the Jews, and neighbouring nations, so frequently alluded to by the Prophets, Evangelists, and Apostles, explained from the best Asiatic authorities:—The great doctrines of the Law and Gospel of God defined, illustrated, and defended, and the whole applied to the important purposes of practical Christianity and vital godliness. Designed as a help to a better understanding of the sacred writings. By Adam Clarke, LL.D. This work, which has been in hand many years, is in great forwardness, and is actually gone to press. The first part, it is hoped, will be ready for publication, early in the next year.

Mr. Francis Baily will shortly publish his Treatise on Life Annuities and Assurances, which will contain, 1. A completely new Analysis of the science; wherein the errors of preceding authors are avoided, and (in general) more simple and correct Solutions are deduced. 2. A variety of practical questions to illustrate the use of the same; whereby it is rendered intelligible and useful to those who are unacquainted with mathematics. 3. Observations on the best schemes of providing annuities for old age and for Widows. 4. An account of the several life assurance companies established

in London; with remarks on their respective merits and advantages. 5. A collection of all the tables of life annuities hitherto published in this country. 6. A review of the principal writers on this subject; with critical remarks on their several performances.

The Author of the Refuge has in the press a piece on the sufferings of Christ.

Mr. Pitt, author of an Essay on the Philosophy of Christianity, is preparing for the press the second part of that work, in which the foregoing positions on power and human preference are applied to the Scripture doctrines of divine preference and inclination—human sin—gospel renovation—and a future state of existence.

Miss Stockdale is preparing a volume of poems for the press; they are expected to be published early in the ensuing year.

The Rev. John Hunt, of Titchfield, has circulated proposals for publishing by subscription the whole works of the Rev. John Howe; including (at least) one Volume of Discourses never before printed, with a translation of such passages from the learned Languages as are not rendered in the body of the work. It is computed that the whole will be comprised in seven volumes octavo.—Each Volume to contain about 500 pages of letter-press. Price, to subscribers 9s. Royal paper, 12s. The price will be advanced to non-subscribers.—The first volume may be expected about the 1st of May, 1810; and a volume to be published every three months from thence, until the work is completed.—Ministers subscribing for seven copies will receive an eighth gratis.—To accommodate those who already possess the folio edition, subscriptions will be received for the posthumous and original pieces only.—In the course of the work will be given a portrait of the author, by an original painting, executed by one of the best artists; with his life re-written, the materials for which will be collected from every authentic source of information.—An introduction to the whole, and a list of subscribers, to accompany the last volume. The principal subjects of Mr. Howe's works already printed, are, A Treatise on the Blessedness of the Righteous.—A Sermon on Man's Creation.—The Vanity of this mortal life.—A Treatise on delighting in God.—The

ing Temple.—God's Prescience reconciled with his Counsels.—Thoughtfulness for the Morrow.—Charity in reference to other Men's Sins.—Self-dedication.—The Redeemer's Tears over lost Souls.—The Carnality of Christian Contention.—Considerations on the Trinity.—The Redeemer's Dominion over the invisible World.—On Patience.—The Spirit's Influence.—Family Religion.—The Love of God.—Many funeral Sermons and Discourses on particular Occasions, &c. Subjects of the Manuscripts: The Perfection of the Divine Nature.—Friendship with God.—The Death of Christ.—Believers' dying in Faith.—Discourses on the Lord's Supper, &c.

A Catalogue of Books published in London between the first of June, 1808, and the first of January, 1810, will be published some time in the course of the last mentioned month. This catalogue will be digested in alphabetical order, according to the subjects treated of in the respective books, and the names of the authors. It will also contain a reference to the different papers comprised in the transactions of learned societies published in the period above-mentioned. It is proposed to continue this catalogue quarterly.

Mr. James Savage, editor of the publication called "The Librarian," proposes publishing in the ensuing month, an Essay on the Varieties observable in the Structure of Parish Churches, from their Erection in this Island to the end of the Fifteenth Century, by which a common observer will be able to distinguish the age of nearly every ecclesiastical building of the above description now standing.

Mr. Savage will also publish in the course of the present month, a circumstantial account of the last illness and death of the late Professor Porson. This little work is embellished with two engravings in Fac Simile of the Professor's writing in English and Greek.

A work on the Origin and Constitution of the Parliamentary Boroughs of England has just been put to press. The intention of the writer is to shew that all the privileges and immunities at present enjoyed by the cities and boroughs of this part of the united kingdom are derived from the bounty of our ancient kings. The contents of this work are founded on documents of the highest authority, domesday book, the charters of our early kings, public records, and the rolls of parliament.

Mr. Smart, teacher of Elocution, is finishing a work on English Pronunciation, on a new plan; by which it is presumed, that

foreigners and provincialists, on plain and recognized principles, will be enabled to overcome difficulties frequently thought insurmountable: and that it will be found equally useful in the instruction of youth, the removal of impediments in speech, and other cases where a correct or superior enunciation is sought.

Dr. Mavor has made great progress in his new edition of Tusser's Five Hundred Points of Good Husbandry, a work which may be considered as a calendar of rural and domestic economy for every month in the year, and as a picture of the state of the Agriculture, Customs, and Manners of the Sixteenth Century. Though it ran through upwards of twenty editions, it is now so scarce, that it was with great difficulty copies of the early impressions, by far the best, were obtained for the use of the present editor, who intends to enrich his edition with notes georgical, illustrative, and explanatory, a glossary, and other improvements.

Dr. Buxton will shortly publish an Essay on the use of a regulated Temperature in Winter Cough and Consumption: including observations on the different methods of producing such a temperature in the chambers of invalids.

A Treatise on the Passions of the Human Mind, by a Lady, in two volumes, will appear early in next month. The passions are upward of eighty, most of which are accompanied with poetical allusions.

Dr. Churchill, author of the Medical Remembrancer, will shortly publish a Genuine Guide to Health, intended as a useful Family Companion, addressed both to the rich and the poor, the healthy as well as the sick and infirm.

A New Almanac is just published, intitled 'The Protestant Dissenter's Almanac.'

The Rev. T. Stone, late Rector of Cold Norton, has in the press Memoirs of his Life, which will speedily be published.

Mr. Robert Semple, who has recently performed a second journey in the southern part of Spain, intends to publish his observations made in that journey, embellished with a variety of plates.

Sir William Ouseley has made considerable progress in a work, which consists of the accounts of Alexander the Great, that are to be found in eastern writers.

The Letters of Miss Anna Seward are in the press, and will be published in five volumes post octavo, with portraits and other plates.

Dr. Cook, who has written on the Resurrection of Christ, has nearly ready for the press a History of the Reformation.

Mr. Beloe's fourth volume of Anecdotes of rare Books will appear in the course of a month.

A Collection of Tales, selected and translated from Wieland, Schiller, Meissner, and other celebrated German writers, in three small octavo volumes, will soon make its appearance.

Mr. Pybus, of Hull, proposes to publish a collection of Miscellaneous Receipts and Philosophical Experiments, selected from various authors.

Messrs. Daniells intend to publish, under the title of Picturesque Voyages and Travels, a connected series of Views, exhibiting the most remarkable scenes and objects, natural and artificial, which presented themselves in the different regions of the East that they have visited: each plate to be accompanied with a portion of narrative and descriptive letter-press.

Mr. Lambert, who lately travelled through Lower Canada and the United States, is printing an account of his observations in those countries, in three octavo volumes, illustrated by a variety of engravings from drawings made on the spot.

Mr. Janson, who, two years ago, published a quarto work of travels in the United States of America, has another in the press, which will contain a continuation of his remarks on that country, in the form of a novel.

Major Moor's Hindu Pantheon, now nearly ready for publication, will be illustrated by one hundred and five plates, containing considerably more than a thousand mythological figures and subjects; all taken from original images, pictures, excavations, colossal and other statues, obelisks, coins, medals &c. and never before engraved.

Capt. Williamson, author of the Wild Sports of the East, will publish early in next month the East India Vade Mecum, in two octavo volumes.

The Rev. Mr. Dudley will publish shortly

a poem on Hindu Mythology, with a copious vocabulary.

Mr. Yatman will speedily publish a Familiar Analysis of the Fluid capable of producing all the Phenomena of Electricity, and of Combustion; with some remarks on simple galvanic circles, and their influence on the vital principle.

Mr. Horatio Hardy has in the press a new edition of the Register of the East India shipping, from the year 1760 to the present time; with an appendix, containing many particulars interesting to those concerned in the East India commerce.

The Rev. George Crabbe has in the press a new volume of poems, intitled the Borough, in an octavo volume.

A new and improved Edition of E. and J. Bruce's Introduction to Geography and Astronomy is in the press.

Just ready for publication, A Friendly Gift for servants and apprentices: containing, Character of a good and faithful servant, Advice to servants of every denomination, Letter from an uncle to his nephew, on taking him apprentice, and Anecdotes of good and faithful servants. By the author of "Lessons for young persons in humble Life." 6d.

The Rev. Mr. Chirol one of his Majesty's Chaplains at the French Chapel Royal, St. James's, has just completed a work, on a question of the highest importance, Whether a boarding school or domestic education is best calculated for females. This work, at once didactic, philosophical, moral, and religious, will appear in the course of December, in one handsome 8vo. volume.

We understand that the public will shortly be gratified by the publication of a series of interesting Letters from Madame la Marquise du Deffand to the Honourable Horace Walpole, afterwards the Earl of Orford, from the year 1766, to the year 1780. To these will be added some Letters from the same lady to Voltaire, published from the original at Strawberry Hill. A life of Madame du Deffand will be prefixed by the Editor, and the letters will be accompanied with copious explanatory notes.

Art. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

A New Biographical Dictionary; containing accurate sketches of the Lives of the most eminent persons of every age and nation, including the most eminent writers, and a list of their works, royal 18mo. 7s. 6d.

Lives of the most eminent British Naval Heroes; comprehending details of their achievements in various Quarters of the Globe, forming a complete naval history from the Reign of Henry VII. to the present time. 12mo. 7s.

BOTANY.

Fuci; or coloured figures and descriptions of the plants referred by Botanists to the genus Fucus. By Dawson Turner. A. M. F. R. A. L. L. S. &c. Vol. II. (containing 63 finely coloured specimens) royal 4to. 4l. 10s.—No. 27, being the third number of Vol. 3, appears this Day, Dec. 1.

A New Medicinal, Economical, and Domestic Herbal; in which is copiously displayed the most recent and practical method of procuring and applying the peculiar properties of each species of plants to the various useful purposes of Domestic Economy, Physic, and the Arts of Staining, Dyeing, &c. being a letterpress Volume Description to Dr. Newton's Plates, 8vo. 5s.—Dr. Newton's Herbal, on Copper-plates; containing the Figures of Four Thousand Herbs, Plants, &c. was lately published price 14s.

EDUCATION.

The New Spelling Book, on a plan dictated by long experience, by Jos. Gay, 12mo. 2s. 6d.

HISTORY.

Sir Ralph Sadler's State Papers. By Walter Scott, Esq. 4 Vols 4to. with Portraits, Plates, of Autography, &c. 5l. 5s.

A few copies of this work are printed upon a finer paper, with proof impressions of the plates, 3 Vols 4to. 8l. 8s.

The Annual Register; or, a View of the History, Politics, and Literature of the year 1807, 8vo. 15s. The volume for 1808 is in the Press, and will soon be published. Complete sets in 49 vols. may be had, in boards, half-bound or bound.

JURISPRUDENCE.

Reports of Cases, on Appeal from Scotland, decided in the House of Peers. Containing the period from the Union in 1707, to the Commencement of the Reign of George II. By David Robertson, of the Middle Temple, Vol I. royal 8vo. 1l. 3s.

Reports of Cases argued and determined in the Court of Common Pleas and other Courts, containing Cases in Michaelmas and Hilary Terms, 48 Geo. III. 1807, 1808. By William Pyle Taunton, of Lincoln's Inn, Barrister at Law, Vol I. part I. royal 8vo. 7s. 6d. (to be continued.)

The Companion and Guide to the laws of England, comprising information communicated in an easy and familiar manner on the following important subjects, Apprenticeship, Bankruptcy, Benefit Clubs, Bills of Exchange and Promissory Notes; the duties of Churchwarden, Constable, Executors

and Administrators, Landlord and Tenant, Master and Servant, Jurors, and Guardian and Ward; the law relating to Innkeepers, Pawnbrokers, Trade, Elections, and Wills and Testaments, &c. &c. &c. To which is added an Appendix of Forms of Wills, Codicils, Leases, Agreements, and Notices to quit, accompanied with instruction for Persons making their own Wills. By a Member of the honourable society of the Inner Temple, 5s.

Reports of Cases argued and adjudged before the most noble and right honourable the Lords Commissioners of Appeals in Prize Causes; also, an appeal before the King's most excellent Majesty in Council, containing Cases in May, June, July, 1809; by Thomas Harman Acton, of the Middle Temple, vol I. part 1, royal 8vo. 7s. 6d.

Reports of Cases argued and determined in the Court of King's Bench, last Easter Term, by Edward Hyde East, of the Inner Temple, Esq. Barrister at Law, vol. XI. part 1 royal 8vo. 7s. 6d.

Reports of Cases argued and ruled a Nisi Prius, in the Court of King's Bench, and Common Pleas, in Hilary, Easter, and Trinity Terms, 1809. By John Campbell, Esq. of Lincoln's Inn, Barrister at Law. Vol. 2, Part 1, royal 8vo. 7s. 6d.

The Statutes of the United Kingdom of Great Britain and Ireland, 48 Geo. III. 1808. 8vo. 18s.

Proceedings in the Vice Admiralty Court at Malta, in the Case of the King George Privateer, 14th. November, 1807, before the Right Worshipful J. Sewell. L. L. D. 1s.

A Treatise upon Wills and Codicils with an Appendix of the Statutes, and a Copious Collection of useful Precedents, with Notes practical and explanatory. By William Roberts, Esq. of Lincoln's Inn, Barrister at Law, royal 8vo. 19s.

A Treatise of Pleading in the Equity side of the High Court of Chancery, by George Cooper, Esq. of Lincoln's Inn, Barrister at Law, royal 8vo. 13s.

MATHEMATICS.

A Treatise on Plane and Spherical Trigonometry. By Robert Woodhouse, A. M. F. R. S. 8vo. 7s. 6d.

The Gentleman's Mathematical Companion for 1810. 2s. to be continued annually.

MISCELLANEOUS.

The Imperial Encyclopedia; or, a New Universal Dictionary; embracing in a comprehensive system, an accurate view of the arts and sciences, in their present highly

improved state ; with every object animate and inanimate, within the compass of the human understanding. By William Moore Johnson, A. M. and Thomas Exley, of Bristol, assisted by several eminent literary characters, No. I. 8d. part I. 8s.

The Gleaner, No. 1. post 12mo. 1s. to be continued. Five numbers will form a Volume.

The New Newgate Calendar, No 1. 8vo. 6d. to be completed in 80 numbers.

Logic made Easy; or, a short view of the Aristotelic system of Reasoning, and its application to Literature, Science, and the general improvement of the mind. Designed chiefly for the Students of the University of Oxford. By Henry Kett, B. D. Fellow and Tutor of Trinity College, 12mo. 3s. 6d.

An Essay, or attempt, towards establishing a new universal system of Arithmetic; division of the year, circle, and hour; system of standard Measures, Weights, and Money; division of the mariner's compass, and scale of the barometer and thermometer; and introducing some necessary alterations, tending to simplify the present scale of music. By John King. 8vo. 2s. 6d.

The first book of Napoleon the Tyrant of the earth; written in the 5813th year of the world, and 1809th of the Christian Era. By Eliakim, the Scribe, a Descendant of a Modern Branch of the Tribe of Levi.

PHILOLOGY.

An English and Welsh Dictionary: in which the English words are accompanied by those which correspond with them in the Welsh Language; carefully compiled from the best sources in both Languages. By Thomas Evans, Merthyr Tydfil, large Vol. 460 pages. 12mo. 7s.

POETRY.

The Battle of Talavera. A Poem. 8vo. 2s. 6d.

CORRESPONDENT'S.

We are indebted to a distinguished Member of the University of Cambridge, for some handsome observations on the Review of *Butler's Æschylus*, in our last number. In relation to our expressions of regret, that the edition did not give a newly constituted Text, our correspondent observes, that the retention of *Stanley's* was rendered necessary by his valuable Commentary, which with any other text would have been often perplexed, and sometimes unintelligible.

ERRATA.

p. 934. l. 4. for fourteenth read fourth.

To the Binder. Let the Tables of Contents follow the Titles of each Part of the Volume for 1809, and the General Index come at the end of Part. II.

Imitations and Translations from the Ancient and modern Classics, together with original poems never before published. Collected by J. C. Hobhouse. B. A. of Trinity College, Cambridge. 8vo. 10s. 6d.

THEOLOGY.

Sermons, altered and adapted to the English pulpit, from the French writers; to which are added, forms of, and observations upon, Parish Registers. By the Rev. Samuel Partridge, M. A. F. S. A. Vicar of Boston, Chaplain to Lord Gwydir, and late Fellow of Magdalen College, Oxford. Vol. 2, 8vo. 8s.

Reflections on the Tendency of a Publication, entitled, "Hints to the Public and the Legislature, on the nature and effect of Evangelical Preaching, by a Barrister." By the Rev. John Hume Spry A. M. Minister of Christ Church, Bath. 2s. 6d.

A Treatise on the conduct of God to the Human species, and on the Divine Mission of Jesus Christ. By the late Rev. James Hare, A. M. Author of the Essay on Scepticism: Rector of Coln St. Denys, Gloucestershire, and Vicar of Stratton St. Margaret, Wilts. The Second Edition. (The first being all sold to subscribers.) 8vo. 10s. 6d.

Sermons on several subjects from the Old Testament. By John Hampson. M. A. Rector of Sunderland, and Curate of St. John's Chapel, 8vo. 9s.

The detestable Nature of Sin; a Sermon preached at Lewes before the Sussex Mission society, and published at their request, by John Styles. 8vo. 1s.

Two Sermons on the Jubilee, by James Churchill, Henley. 1s. 6d.

A Sermon on Divine Justice, preached before the associated Ministers and Churches of Hampshire, at West-Cowes, Wednesday, September 20, by Samuel Sleight. 1s.

The Friendly Monitor; a Sermon, preached in Hull on the late Jubilee. By Thomas Finch. 8vo. 1s. 6d.